prefixed, implying pronouncing or repeating together; as ब्राह्मणावेदं संप्रवदन्ते The *Brāhmans* repeat the *Vēda* aloud together. If the ſame verb be applied to the ſinging of birds in concert, it is put in the *common* form; as संप्रवदन्ति कोकिलाः The nightingales ſing together. वद्, with वि and प्र prefixed, in the acceptation of declaring, or pronouncing different opinions, may be uſed in either of the active forms. With अनु prefixed, वद् is uſed in the *common* form, if tranſitive, otherwiſe, in the *proper*; as तमनुवदति He ſpeaks after him, अनुवदते He ſpeaks after, or repeats.

649. चर् Go, move, preceded by उत्, is put in the *proper* form, if tranſitive; as धर्म्ममुच्चरते खलः The mean wretch mounts virtue, *met.* He tranſgreſſes the rules of virtue. But if it be intranſitive, it follows the *common* form; as उच्चरति पांशुः The duſt aſcends. चर् with सं, governing a noun in the third caſe, is uſed in the *proper* form; as अश्वेन संचरते He goes together with a horſe, that is, he goes on horſe-back.

650. दा Give, with the prepoſition सं, is put in the *common* form when one of the words it governs is put in the third caſe inſtead of the fourth, where the action is an improper one, as in this example: दास्या संयच्छते धनं कामुकः The luſtful man gives away or ſpends money with a maid; otherwiſe, दास्या संयच्छति धनं विप्राय जनः A man gives money to a *Brāhman* by a female ſervant.

651. यम्, preceded by उप, is put in the *proper* form, when metaphorically uſed for nuptial union; as स्वभार्य्यामुपयच्छते नरः A man cohabits with his own wife. In the preterit—रामः सीतामुपायत, or उपायंस्त *Rāma* married *Sitā*.

652. भुज् Eat, is uſed in the *proper* form; as अन्नं भुंक्ते He eats rice;

rice; but if it mean, enjoy, possess, or govern, it follows the *common* form; as विश्वं भुनक्ति विष्णुः *Vishnu* enjoys the universe.

653. क्ष्णु, with सं prefixed, signifying sharpen well, is used in the *proper* form; as अस्त्रं संक्ष्णुते He sharpens the weapon well.

654. युज् Join, fit, use, apply, is used in the *proper* form when preceded by उत्, or any preposition ending in a vowel, except the act relates to sacrificial vessels; as प्रयुंक्ते, उपयुंक्ते, उद्युंक्ते, &c. यज्ञपात्राणि प्रयुनक्ति He provides the sacrificial vessels.

655. वंच् and गृध्, as causals, in the acceptation of deceiving, are put in the *proper* form; as बालकं वंचयते or गर्द्धयते He deceives, or causes to be deceived, the child. In the sense of driving away, they are used in the *common* form; as श्येनोऽहिं वंचयति The kite drives away the serpent.

656. स्मृ Remember, ज्ञा Know, and दृश् See, when not preceded by अनु, are used in the *proper* form, in the volitive sense; also श्रु Hear, when not preceded by प्रति or आ. *Ex.* सुस्मूर्षते He wishes to remember, जिज्ञासते He wants to know, शुश्रूषते He wants to hear, he is attentive, अनुजिज्ञासति He wants to know, or enquires after.

657. ALL verbs distinguished in the lists by a servile ञ, to denote that they are of both the active voices, are conjugated in the *proper* form only, when the thing done is for the benefit of the agent; as यज् 1.C.P. Sacrifice, यजते He sacrifices for himself; or, if for another, यजति याजकः The sacrificer performs a sacrifice for another.

658. THE roots पा Drink, धे Drink, नृत् Dance, वद् Speak, वस् Dwell, दम् Tame, and रुच् Please, appear agreeable, are put in the *proper* form when used as causals; as पाययते He causes to drink, &c. &c.

659. मुह्

659. मुह Swoon, lose fensation, preceded by परि, यम् Stop, ceafe, refrain, and यस् Try, endeavour, each with आ prefixed, वद् Speak, with अप prefixed, and यम् Ceafe, ftrain, reftrain, with सं or उत्, when not accompanied by a word fignifying a book, are put in the *proper* form; as परिमुह्यते He fwoons away entirely, अपवदते He fpeaks ill of, he accufes, &c. &c. Alfo ज्ञा without a prepofition, as जानीते He knows.

The following verbs, under certain circumftances, are conjugated in the *common* form only.

660. रम् Sport, play, reft from labour, is ufed in the *common* form only, when preceded by वि, आ, or परि; as विरमति He refts, or ceafes to labour; आरमति He enjoys reft, परिरमति He plays about, or enjoys entire eafe. *Obs.* When रम्, preceded by उप, implies rest, or dwell with, as a man with a wife, it may be ufed in either form; as उपरमति or उपरमते He enjoys, or refts with: he marries.

661. कृ Do, make, with अनु or परा, is conjugated in the *common* form only; अनुकरोति He does after, पराकरोति He does well, or perfectly.

662. क्षिप् Throw, with प्रति, अभि, or अति, is put in the *common* form only; as प्रतिक्षिपति He throws again, or againft, अभिक्षिपति He throws before, अतिक्षिपति He throws beyond, or exceedingly.

663. वह् Bear, carry, flow as a river, preceded by प्र, is ufed in the *common* form only; as प्रवहति नदी The river flows forth, forward.

664. मृष् Bear, fuffer, forgive, with परि, is ufed in the *common* form only; as परिमृष्यति He entirely forgives.

The following defcription of verbs are conjugated in the *common* form only, when ufed as caufals.

665. ROOTS

665. ROOTS fignifying eating, trembling, or fhaking, when ufed as caufals, are put in the *common* form; as भोजयति He caufes to eat or enjoy, कम्पयति He caufes to fhake or tremble.

666. इ Go, with अधि, in a caufal fenfe, is ufed in the *common* form; as अध्यापयति He caufes to go over, or read.

667. श्रु Hear, द्रु Run, प्रु Move, जन् Bring forth, produce, बुध् Understand, युध् Fight, and नश् Perifh, are, as caufals, put into the *common* form; श्रावयति He caufes to hear, द्रावयति He caufes to run, प्रावयति He caufes to move, जनयति He caufes to bring forth, or produce, बोधयति He caufes to underftand, योधयति He caufes to fight, नाशयति He caufes to perifh, he deftroys.

668. AN intranfitive verb ufed in a caufal fenfe, and having for its object an animate being, is put in the *common* form; as यशोदा कृष्णं शाययति *Yaſōdā* caufes *Kriſhna* to fleep. If the object be not an animal, the *proper* form is ufed; as वायुः धान्यं शोषयति The wind caufes the corn to dry. If the caufal be formed from a tranfitive root, it fhould alfo be put in the *proper* form, if the object be an animal; as भक्तिं कारयते रामचन्द्रः देवदत्तेन *Rāma Chandra* caufes fervice to be performed by *Dēva Datta.*

CHAPTER

CHAPTER VI.

ON THE FORMATION OF PARTICIPLES, AND PARTICIPIAL NOUNS.

669. THE prefent chapter may be divided into two parts; the firft treating of participles, ftrictly fo called, and the fecond of every other fpecies of verbal nouns, which, for the fake of diftinction, may be denominated *participial* nouns.

OF PARTICIPLES.

670. THE participles will be treated of in the order of the tenfes with which they are connected.

Of Participles of the Prefent Tenfe.

671. THERE are three participles of the prefent tenfe: namely, one of the *common* active voice, one of the *proper* active voice, and one of the paffive voice.

Participle of the Prefent Tenfe, common *Form.*

672. THE participle of the *common* form of the prefent tenfe is made by affixing the termination अन् (technically called शतृ) to the verbal root, according to the following general rule:—Whatever modification any root takes before अन्ति, the termination of the firft perfon plural of the prefent tenfe, of any conjugation, it muft alfo take before the termination अन्. Thus भू makes भव् before अन्ति, and with अन् is formed the crude participle भवत् Being.

675. IT

673. IT has already been ſhewn, page 63, rule 104, that this participle is declined in three genders, like nouns in त्, that its terminations are, *Maſc.* अन्, अन्तौ, अन्तः, &c. *Fem.* अन्ती, अन्त्यौ, अन्त्यः &c. *Neut.* अत्, अन्ती, अन्ति, &c. and that there were ſome anomalies; but which the following rules will more particularly explain.

674. ROOTS of every conjugation which require the prefix अ before the terminations तिप्, तस्; &c. as in the firſt conjugation, may, without cauſing the radical vowel to be *converted*, indifferently take न्, or not, in forming this participle before the feminine ई, in every caſe; and alſo before the ई of the termination in the firſt and ſecond caſes dual number of the neuter gender. Thus तुद् Vex, goad, of the ſixth conjugation, makes either तुदन्ती or तुदती in thoſe places. Whenever य precedes the prefix अ, न muſt always be inſerted before ई.

675. ALL roots which drop the न of the termination अन्ति in the verb, make अत्, inſtead of अन्, in the firſt caſe ſingular, maſculine gender, of this participle, and drop the naſal in every other caſe in the ſame gender. The roots in queſtion are all thoſe which are reduplicated in the preſent tenſe, particularly thoſe of the third conjugation, (ſee p. 198, r. 220), ſuch as दा Give, which makes ददति They give, and conſequently, *Maſc.* ददत्, ददतौ, ददतः, &c. Giving. So धा Hold, दधति He holds, *Maſc.* दधत् &c. Holding. The claſs of words called जक्षादि are alſo included in this rule; which are, जक्ष्; or, according to ſome यक्ष्, Laugh, ſmile, जागृ 2.c. Awake, दरिद्रा 2.c. Be poor, चकास् 2.c. Shine, and शास् 2.c. Govern.

676. विद् Know, makes the preſent participle by occaſionally affixing the termination called क्वसु, which will be ſpoken of hereafter; as *Maſc.* विद्वान्; alſo विदन् Knowing. See p. 69, r. 107.

677. THE

677. THE application of the prefent participle, *common* form, in conftruction, is as a noun adjective, in cafe, gender, and number; as in the following examples:—पचन्नास्ते देवदत्तः *Dēva Datta* fits cooking; गायन् गच्छति He goes finging; तमागच्छन्तं पश्यामि I fee him coming; कन्याममरगर्भां ज्वलन्तीमिव श्रिया ददर्श He faw a damfel of immortal birth fhining, as it were, with beauty; त्वया पथि गच्छता दृष्टः He (was) feen by thee walking in the road, मया दृष्टे स्त्रियौ तंत्रे पटं वयन्त्यौ By me were feen two women weaving cloth in a loom.

Participle of the Prefent Tenfe, proper *Form*.

678. TO form the participle of the prefent tenfe *proper*, the termination called शान is affixed to the root, as modified for conjugation in the firft perfon plural number of the prefent tenfe *proper* form, the fign ने of that tenfe being dropped. The real terminations are आन and मान. If the root be of a nature to take the prefix अ before the terminations, as thofe of the firft, fourth, fixth, and tenth conjugations, मान is ufed with अ prefixed, otherwife आन्.

679. THIS participle, like that of the *common* form, is declined like nouns of thee genders ending in अ. See page 40, rule 71.

Examples.

क्राम्यमानः कूपेऽपतत् Walking he fell into a well; गुरुनियागमनुतिष्ठमानः Attending to, or following, his mafter's injunction; शरतल्पे शयानः Sleeping on a bed of reeds; मन्वानः वदति He talketh thinking; पचमानः पिवति He drinketh cooking.

680. THE root आस् Sit, makes आसीन; as आसीनः कांचनासने Sitting on a golden throne; तमासीनमभ्यगच्छत् He went before him fitting.

Participles of the present Tense passive.

681. THE passive participle, corresponding with the present tense, is formed by adding मानः *m.* माना *f.* and मानं *n.* to any root with the passive य *ya* affixed to it; as to कृय, (as in कृयते He is making, passively), with which they make कृयमानः *m.* कृयमाना *f.* कृयमानं *n.* Making or doing (passively by another.) This participle is declined like nouns in अ. See page 40, rule 71.

Participles of the second preter Tense.

682. THERE are two participles of the second preterit, one for the *common* form, and one for the *proper*. That for the *proper* serves also for the passive voice.

Participle of the second Preterit, common *Form.*

683. THE *common* form of the participle of the second preterit is made by adding to the root, as modified, and reduplicated for conjugating in that tense, the termination वस् (or nom. वान् *m.* उषी *f.* वत् *n.* &c.) technically called क्वसु. The root, as it is conjugated in the first person dual number of this tense, freed from the verbal termination अतुः, will always furnish the proper theme on which to construct this participle, with the help of the following rule:

684. IF the theme contain more than one vowel, वस् only is added to form this participle; but if only one, and it end in a consonant, इ is required to be prefixed to वस्; also after घस् Eat, ऋ Go, and इ c.2. Go, and roots ending in आ. गम् Go, दृश् See, विश् Enter, and विद् Know, follow two forms: and the following are anomalous; namely, मिह Make water, which makes मीढ्वस्; सह, for षह, Bear, support, which forms साह्वस्

साहस्; and दाश् Give, which makes दाश्वस्. जागृ Awake, makes either जजागृवस् or जजागर्वस्.

685. THE participle in वस्, being formed according to the foregoing rules, is declinable in the three genders, like nouns of the eighth declension, Clafs IV. See page 63, CLASS IV, and page 69, rule 107.

686. THE व of वस् is changed to उ before every cafe beginning with a vowel, except औ in the firft and fecond dual, and अ: in the firft plural. Alfo before the feminine termination ई in every cafe, and the dual ई in the firft and fecond cafes dual. See page 70.

Examples.

पच् Cook, पेचिवस् Did cook, पेचिवान् *m.* पेचुषी *f.* पेचिवत् *n.*

Obs. The theme having but one vowel,takes the prefix इ by rule 684.

रुद् Weep, रुरुद्वस् Did weep, रुरुद्वान् *m.* रुरुदुषी *f.* रुरुद्वत् *n.*

Obs. The theme containing more than one vowel does not require the prefix इ. See rule 684.

ऋ Go, आरिवस् Did go, आरिवान् *m.* आर्युषी *f.* आरिवत् *n.*

Obs. ऋ takes इ by rule 684.

घस् Eat, जक्षिवस् Did eat, जक्षिवान् *m.* जक्ष्युषी *f.* जक्षिवत् *n.*

Obs. Takes इ by rule 684.

इ Go, ईयिवस् Did go, ईयिवान् *m.* ईयुषी *f.* ईयिवत् *n.*

गम् Go, जग्मिवस् or जगन्वस् Did go, जग्मिवान् or जगन्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

दृश् See, ददृशिवस् or ददृश्वस् Did fee, ददृशिवान् or ददृश्वान् *m* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विश् Enter, विविशिवस् or विविश्वस् Did enter, विविशिवान् or विविश्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विद्

विद् Know, विविद्वस् or विविदिवस् Did know, विविद्वान् or विविदिवान् *m.* &c. &c.

मिह् Make water, मीढ्वस् Did make water, मीढ्वान् *m.* &c. See rule 684.

सह् Bear, suffer, साह्वस् Did bear, साह्वान् *m.* &c. &c. See rule 684.

दाश् Give, दाश्वस् Did give, दाश्वान् *m.* &c. &c.

हन् Smite, kill, जघ्निवस् or जघन्वस् Did kill, जघ्निवान् or जघन्वान् *m.* &c. &c.

जागृ Awake, जजागर्वस् or जजागृवस् Did awake, जजगर्वान् *m.* &c. &c.

687. ROOTS which are conjugated with the affix आम्, (p. 275, rule 317,) and the auxiliaries कृ, भू, and अस्, subjoin the termination वस् to the latter, which respectively make बभूवस् and बभूवान् *m.* &c. चकृवस् and चकृवान् *m.* &c. आसिवस्, आसिवान्, *m.* &c.

Participle of the second Preterit proper *Form and passive Voice.*

688. THE participle corresponding to the second preterit in the *common* form, is produced by duly subjoining the termination technically called कान (that is to say, आनः *m.* आना *f.* and आनं *n.*) to the root, as reduplicated in that tense; the radical vowel not being subject to either *augmentation* or *convertion.* This participle is declinable like nouns in अ of three genders. See page 40, rule 71. The second person singular number of this tense, deprived of its termination, will generally serve as the theme of the participle. Thus पच् Cook, makes पेच् without its termination, to which आन being added, we have the participle पेचानः *m.* पेचाना *f.* पेचानं *n.* &c. which has occasionally both an active and a passive signification. In the same manner may be formed the participles

चक्राण

चक्राण Did make, or was made, अनुवभूवान Was purſued or followed, ययाचान Did ſeek, or was ſought, तितिजान Did ſharpen, or was ſharpened, &c. &c. *Obs.* This participle is formed upon ſuch eaſy principles, that it will be needleſs to ſay more respecting it at preſent, than that all the rules which have been given for forming the ſecond preterit of the verb in the *proper* form, and paſſive voice, are applicable to it, as well as to its companion वस्.

Participles of the third Preterit.

689. THERE are two participles of the third preterit of an indefinitely paſt ſignification, the one paſſive, and the other active; and they are formed by ſubjoining to the root the terminations technically called क्त and क्तवतु, in which the क and उ being ſervile, the firſt, to ſhew that the radical vowel of the verb is not generally to be *converted*, and the उ the introduction of न in certain caſes of the declenſion. The real terminations are त, which makes तः *m.* ता *f.* and तं *n.* &c. and वत्, which makes वान् *m.* वती *f.* and वत् *n.* &c. *Obs.* As क्तवतु is derived from क्त, it will be expedient to give all the rules which affect the latter firſt, as in fact they ſerve for both.

690. त ſubjoined to a tranſitive verb, forms a paſſive participle, indefinitely perfect; as कृ, कृत Done; but if the root be intranſitive, or denote going or coming, the participle formed with it will be active or neuter; as भू, भूत Been, स्था, स्थित, Stood, ſtanding, अट्, अटित, Travelled, गम्, गत Gone. If a ſentence be put imperſonally, with a participle formed with an intranſitive verb, it muſt be in the neuter gender; as आगतं स्वामिना Arrived by the maſter, that is, the maſter is arrived. See page 308, rule 620.

Participles

Participles of the third Preterit, passive Voice, derived from Roots terminating in Vowels.

691. IN forming the passive participle of the third preterit from roots ending in vowels, few require the insertion of the prefix इ in the first nine conjugations.

692. OF roots of one syllable ending in आ, some form the passive participle of the third preterit, by subjoining न others substitute न for त, and a few change the radical vowel. Thus ख्या Speak, tell, celebrate, makes ख्यात Told, &c. ज्ञा Know, ज्ञात Known; ध्मा Blow, (a wind instrument, or the fire), ध्मात; प्सा Eat, प्सात Eaten; म्ना Study, म्नात Studied; या Go, यात Gone; रा Give, रात Given; ला Give, receive, लात Given, received; स्ना Bathe, स्नात Bathed; दा Cut corn, cut off, दात. घ्रा Smell, scent, makes घ्रात or घ्राण Smelt, scented; ज्या Decay, wax old, जीन; दा Give, दत्त, and with a preposition ending in a vowel त्त only occasionally, as प्रत्त or प्रदत्त Given away. If the final vowel of the preposition be इ or उ, it must be made long before त्त; as परीत्त Entirely given, सूत्त Well given, otherwise परिदत्त, सुदत्त &c. द्रा Sleep, makes द्राण Slept, asleep; धा Keep, preserve, substitutes हित Preserved, &c. प्रा Fill, makes पूर्त Filled; पा Drink, पीत Drunk; मा Measure, मित Measured; वा Blow as the wind, वाण and वात; as निर्वाण Extinguished, blown out, as a lamp, &c. (This word is particularly applied, in a religious sense, as an epithet of one who, by mortifications, &c. is supposed to have secured for himself the highest degree of beatitude hereafter) निर्वात Blown out.

श्रा Stew, makes श्राण Stewed; ष्ठा Stand, स्थित Stood; हा Quit, leave, forsake, हीन Quitted, &c. दरिद्रा Be poor, being of more than one

one ſyllable, takes the prefix इ, and makes दरिद्रित Become poor. *Obs.* This liſt contains nearly every ſimple root ending in आ.

693. ROOTS in इ ſhort for the moſt part form their participle paſſive of the third preterit in त, but a few in न; as इ Go, इत Gone; चि Gather, collect, चित Gathered, &c. जि Conquer, जित Conquered; मि Throw, ſcatter, मित Thrown, &c. शि Whet, ſharpen, शित Whet, ſharpened: षि Bind, सित Bound; स्मि Smile, स्मित Smiled; हि Bind, go, हित Bound, gone, &c. क्षि Waſte, ſpend, be loſt, decay, makes क्षित and क्षीण. श्रि Serve, attend, makes श्रित Served, attended; and श्वि Increaſe, proſper, makes शून Increaſed, &c. and, according to ſome, शुवित with the prefix इ.

694. OF roots in ई long, ई Go, makes ईत Gone; क्री Buy, क्रीत Bought; डी Go, fly, डीन, and, according to ſome, डीत Flown; णी Conduct, convey, नीत Conducted, &c. दी Waſte, दीत or दीन Waſted; पी Drink, पीत Drunk; प्री Pleaſing, ſatisfying, प्रीत Pleaſed ſatisfied; भी Fear, भीत Afraid, frightened; मी Kill, go, मीत Killed, री Waſte, रीत Waſted; शी Sleep, शीत, or, with इ, शयित; श्री Cook, श्रीत, &c. &c. But the following roots of the ninth conjugation, in the liſts marked गि, take न in the place of त; ज्री Wax old, ज्रीण; भ्री Serve, भ्रीण; री Kill, go, रीण; ली Embrace, लीन; व्ली Go, व्लीन; व्री Chooſe, व्रीण; व्ली Hold, ſupport, go, व्लीन; ह्री Be aſhamed, ह्रीण or ह्रीत Aſhamed.

695. MOST roots ending in उ ſhort form the paſſive participle of the third preterit by ſubjoing त; as ऊर्णु Cover, veil, ऊर्णुत Covered, veiled; क्षु Sneeze, क्षुत Sneezed; क्ष्णु Sharpen, क्ष्णुत Sharpened; च्यु Drop, waſte, go away; च्युत; णु Praiſe, नुत Praiſed; द्रु Run, द्रुत; धु Shake, धुत; यु Mix, join, युत; श्रु Hear, श्रुत Heard; हु Sacrifice,

हुत

हुत; &c. &c. But गु Void excrement, makes गुत, or गुन; दु Suffer pain, दुत or दून.

696. ROOTS in ऊ long take त, and some न, to form the passive participle of the third preterit; as णू Praise, नूत Praised; ब्रू Speak, ब्रूत Spoken; भू Be, become, भूत Been, become; &c. &c. The following take न: धू ⁹· Shake, धून Shaken; पू ⁹· Purify, पून Purified; लू ⁹· Cut off, divide, लून; षू ⁴· Produce, सून Produced.

697. ROOTS in ऋ short for the most part form their passive participles of the third preterit simply by affixing त; as कृ Make do, कृत Made, done; धृ Hold, hold fast, धृत Held fast; स्मृ Remember, स्मृत Remembered; हृ Seize, take, हृत Seized, &c. &c. ऋ, of various meanings, makes ऋत Right, true, and ऋण Due, what is due, a debt.

698. THE final of a root being ॠ long, is, except in two instances, changed to ईर्, and the त of the passive participle of the third preterit after र्, is changed to ण; as कॄ ⁹· Injure, कॄ ⁶· Scatter, कीर्ण Injured, scattered; गॄ Swallow, गीर्ण Swallowed; जॄ Waste, decay, grow feeble, जीर्ण; तॄ Pass over, ferry across, तीर्ण Past over, &c. दॄ Tear, rend, दीर्ण Torn, rent; शॄ Injure, शीर्ण Injured, hurt; स्तॄ Spread, स्तीर्ण. So every other root in ॠ; except पॄ ⁹· Fill, which makes पूर्ण Full, filled, and मॄ Kill, मूर्ण Killed.

699. OF roots in ए, दे ¹· Cherish, makes दत्त Cherished; धे Suck, drink, धीत Sucked; मे Sell, barter, exchange, मीत; वे Weave, ऊत Wove; व्ये Cover, वीत Covered; and ह्वे Call, brave, हूत. There are not any other roots in ए.

700. OF roots in ऐ, such as are composed of that letter preceded by a semivowel, combined with another consonant, do for the most part substitute न for the passive त, and change ऐ to आ; as ग्लै Be dull, sad, melancholy,

melancholy, ग्लान Dull, sad; द्यै Despise, द्यान; द्रै Sleep, द्राण; ध्यै Think, ध्यान; ध्रै Satisfy, ध्राण; म्लै Fade, म्लान; श्रै Sweat, stew, श्राण; श्रै Cook, श्राण; स्नै Cook, स्नाण; &c. &c. त्रै Save, deliver, त्राण or त्रात Delivered. गै Sing, makes गीत Sung; षै or सै Waste, सीत Wasted. श्यै, in the sense of being cold to the touch, makes शीत Cold; but in that of freezing, or congealing, as oil, &c. शीन Congealed; and in that of shrinking up, withering, श्यान. क्षै Waste, makes क्षाम; and स्त्यै, or ष्ट्यै, Entwine, bind together, make a great noise, स्तीम, or स्तीत. दै Purify, clean, wash, makes दात Purified, &c. खै Be steadfast, dig, injure, खात, &c. &c.

701. ROOTS in ओ make their participles of the third preterit as follows:—छो Cut, reap corn, छित; दो Cut, divide, दित; शो Whet, file, शित, and sometimes शात; षो End, finish, destroy, सित; ज्यो Regulate, instruct, जीत.

Participles of the third Preterit, passive Voice, derived from Roots terminating in Consonants.

702. ALL the rules given in pages 281, 282, 283, 284, and 285, for inserting or rejecting the prefix इ, in conjugating the first future tense in the active voice of the verb, are generally applicable to the constructing of the passive participle of the third preterit.

703. IN addition to those which do not admit of the prefix इ in the first future (in the lists of roots generally marked ओ), there are a few verbs distinguished by a servile आ or ई which also do not allow of its insertion in the passive participle of the third preterit; also roots of the fifth conjugation. Such roots as are marked ऊ in the lists, to denote they may take इ, or not, in the verb, do not admit of it in this participle. There are a few exceptions, and some anomalies.

 704. WHEN

704. WHEN the root does not admit of the prefix इ, the termination त is often changed to न. It is changed to न after roots distinguished in the lists by a servile ओ; as भंज्[7] (ओ ओ) भग्न Broken; after roots in ॄ and द (provided they do not take इ); as पूॄ[4] Grow full, (ई) पूर्ण Full; छिद् Split, cleave, divide, छिन्न Split, cleft, divided. *Obs*. When न is substituted for त, द is also changed to न.

705. THE following list contains nearly the whole of the participles of this class, formed without the prefix इ, according to the preceding rules, among which will be found a few admitting of either form, and some otherwise anomalous,

शक्[5] Be able, शक्त Able, and शक्वित Enabled.

लग्[1] Be in contact, fix, or stick to, लग्न.

अंच्[1] Move, अक्त, — Worship, अंचित.

पृच्[2,7] Mix, mingle, पृक्त.

पच्[1] Cook, ripen, mature, पक्व Cooked, ripe, mature.

मुच्[6] Free, release, मुक्त.

रिच्[7] Be separate, रिक्त Separate, apart.

विच्[7] Separate, divide, विक्त.

वच्[2] Speak, talk, उक्त.

व्रश्च[6] Cleave, divide, cut asunder, वृक्ण.

प्रच्छ्[6] Ask, पृष्ट Asked.

म्लेछ् Speak like a foreigner, or in a vulgar dialect, म्लिष्ट.

मूर्छ्[1] Lose sense, grow foolish, exalt, मूर्त and मूर्छित.

अंज्[7] Make clear, or manifest, anoint, अक्त.

त्यज्[1] Quit, leave, abandon, forsake, त्यक्त.

निज्[2] Clean, wash, निक्त.

भज्[1] Serve, भक्त.

भुज्[7] Feed, eat, भुक्त.

युज्[7] Use, join, apply, युक्त.

युज्[4] Contemplate, meditate, युक्त.

विज्[1] Separate, विक्त.

भंज्[7] Break, भग्न.

मस्ज

मस्ज [6] Dive, immerge, मग्न.

भुज् [6] Crook, bend, भुग्न.

रुज् [6] Break, रुग्न.

लज्ज् [1] Be ashamed, लग्न.

विज् [7.6] Be agitated, alarmed, विग्न.

स्फुज् [1] Thunder, explode, स्फुर्ण.

रंज् [4] Die, colour, रक्त.

संज् Stick, fix, adhere, attach, सक्त.

स्वंज् Embrace, स्वक्त.

मृज् [2] Wipe, clean, purify, मृष्ट.

सृज् [4.6] Create, let go, सृष्ट.

वृज् [2] Quit, leave, वृष्ट.

भ्रस्ज् [6] Fry, भृष्ट,—भृष्टं धान्यं Parched corn.

यज् [1] Worship, sacrifice, इष्ट.

कृत् [7] Bind, and कृत् [6] Cut, कृत्त.

चित् [1] Revive, become sensible, awake, चित्त.

यत् [1] Take pains, strive, यत्त.

वृत् [1] Be, come to pass, वृत्त.

अद् [2] Eat, अत्त, अन्न, and sometimes जग्ध. अन्नं *n.* Food, bread, what is eaten.

उन्द् [7] Grow wet, or moist, उन्न, and उत्त.

क्षिद् [1] Grow moist, let loose, क्षिन्न.

खिद् [6.7] Grieve, खिन्न.

छद् [1] Cover, छन्न, and छादित.

छिद् [1] Cleave, split, divide, cut asunder, छिन्न.

तुद् [6] Vex, goad, तुन्न.

नुद् [6] Send, नुन्न and नुत्त.

पद् Step, go, पन्न.

भिद् [7] Divide, separate, भिन्न.

Obs. भित्तं *n.* A bit or fragment.

मद् [5] Grow mad, be intoxicated, मत्त.

मिद् [1] Grow moist, मिन्न.

विद [6] Gain, obtain, find, विन्न.

विद् [7] Examine, विन्न and वित्त.

Obs. वित्तं *n.* Wealth, riches.

शद् [1] Fall, शन्न.

षद् [1.1] or सद् [1] Sink, सन्न.

ष्विद् [4.1] Sweat, perspire, स्विन्न.

स्कंद् [1] Wither, dry up, स्कन्न.

हद् [1] Void excrement, हन्न.

ह्लाद् Rejoice, be glad, ह्लन्न.

इंध् [7] Light, kindle, इद्ध.

क्रुध् [4] Be angry, क्रुद्ध.

क्षुध् Hungry (though marked ओ takes इ), क्षुधित.

बंध्

बंध् Faften, bind, बद्ध.

बुध् 4. Underftanding, and बुध् 1. Learn, बुद्ध.

युध् 4. Fight, युद्ध.

रुध् 7. Shut up, confine, रुद्ध.

शुध् 4. Clean, purify, शुद्ध.

षिध् 4. Grow perfect, सिद्ध Perfect, accomplifhed.

कन् 1. Give light, fhine, fparkle, कन्त.

जन् 4. Be born, come into exiftence, जात.

तन् 5. Draw out, fpread, तत.

मन 4. Mind, refpect, believe, मत.

स्वन् 1. Adorn, with आ prefixed, आस्वन्त, and आस्वनित. स्वान्त.

हन 2. Strike, fmite, flay, kill, हत.

आप् 5. Have, get, obtain, poffefs, आप्त.

क्षिप् 6.4. Throw, fling, क्षिप्त.

गुप् 1. Keep, guard, hide, गुप्त.

जप् 1. Repeat in filence, जप्त and जपित.

ज्ञप् Know, ज्ञप्त, and ज्ञपित.

क्षुप् 6. Touch, क्षुप्त.

तप् 1.7. Shine, be warm, hot, तप्त.

त्रप् 1. Be afhamed, त्रप्त.

तृप् 4. Be pleafed, fatisfied, contented, तृप्त.

दीप् 4. Shine, give light, दीप्त.

लिप् 6. Smear, plafter, daub, लिप्त.

लुप् 6. Cut off, lop, लुप्त.

वप् 1. Weave, fow feed, उप्त.

शप् 1.4. Curfe, fwear, शप्त.

ष्वप् 2. Sleep, सुप्त Afleep, flept.

सृप् 1. Go, move, सृप्त.

क्षुभ् 1.4. Difturb, agitate, क्षुब्ध.

जृभ् 1. Gape, yawn, जृब्ध.

दभ् 1. Fear, दब्ध.

दभ 6. Arrange, difpofe in order, दब्ध.

रभ् Be engaged in pleafure, &c. रब्ध. With आ prefixed, आरब्ध Begun, commenced, undertaken.

रेभ् 1. Sound, make a noife, चिरिब्ध.

लभ् 1. Get, gain, obtain, लब्ध.

गम् 1. Go, गत Gone.

णम् or नम् 1. Bend, bow, falute, नत.

यम् 1. Ceafe, refrain, यत.

रम् 1. Play, fport, reft from labour, रत.

कम्

कम् 1. Be beautiful, ſplendid, deſire, long for, कान्त and कमित.

क्राम् 1. Step, क्रान्त.

क्षम् 1. Be patient, ſuffer, क्षान्त.

क्लम् 4. Be dull, ſad, क्लान्त.

दम् 4. Grow tame, दान्त Tame, *Trans.* दमित Tamed.

भ्रम् 1.4. Wander, be diſtracted, turn round, भ्रान्त.

शम् 4. Grow quiet, शान्त Quiet, at peace. *Tra.* शमित Quieted.

श्रम् 4. Grow weary, श्रान्त Weary, fatigued.

वम् 1. Vomit, वान्त and वमित.

ऊय् 1. or ड्डय् 1. Weave, ſerve, ऊत or ड्डत.

क्नुय् 1. or क्नूय् 1. Stink, be in want, make a creaking noiſe, क्नूत or क्नूत,

क्ष्माय् 1. Shake, क्ष्मीत.

पूय् 1. Stink, rot, grow putrid, पूत Putrid, &c.

प्याय् Grow fat, plump, large, (as a part of the body), पीन, पीत, Fat, plump; प्यान, as प्याना बुद्धिः A capacious underſtanding.

स्फाय् 4. Grow large, ſwell, स्फीत or स्फात Swoln.

गुर् 1. Strive, take pains, गुर्ण.

धुर् 4. Injure, be ignorant धुर्ण.

चूर् 4. Burn, चूर्ण. In ſome liſts this root is written with a ſhort उ, चुर्, चुर्ण.

जूर् 4. Decay, जूर्ण.

तूर् 4. Make haſte, तूर्ण and त्वरित.

धूर् 4. Injure, go, धूर्ण.

पूर् 4. Fill, पूर्ण Full, पुरित Filled.

शूर् 4. Injure, ſhine, be brave, शूर्ण.

षूर् or सूर् 4. Injure, ſhine, be brave, सूर्ण.

फुल्ल् 1. Expand as a flower, bloſſom, blow, फुल्ल. With प्र prefixed it takes इ, and makes प्रफुल्लित; but with उत्, and सं it makes उत्फुल्ल and संफुल्ल. Some derive this participle from फल्.

दिव् 4. Sport, play, game, ſhine, go, द्युत. When दिव् means deſire to conquer or win, it makes द्यूत.

क्षिव् 1. Be intoxicated, क्षिव.

उर्व्व् 1. Injure, ऊर्ण.

तुर्व्व्

तुर्व्व् 1. Kill, तुर्ण.
जर्व्व् 1. Kill, जर्ण.
दुर्व्व 1. Kill, दुर्ण.
धुर्व्व् 1. Injure, धुर्व्व.
मुर्व्व 1. Faften, bind, मुर्ण.
अश् 6. Poffefs, enclofe, अष्ट.
कृश् 4. Make lean or thin, कृश.
क्रुश् 1. Call, cry, क्रुष्ट.
क्लिश् 9. Diftrefs, क्लिष्ट and क्लिशित.
दंश् 1. Bite, eat, दष्ट.
दिश् 6. Point out, fhow, दिष्ट.
दृश् 1. See, दृष्ट Seen.
नश् 4. Perifh, नष्ट.
मृश् 6. Confult, मृष्ट.
रिश् 6. Injure, रिष्ट.
रुश् Injure, रुष्ट.
लिश् 4. Grow fmall or lefs, लिष्ट.
लिश् 6. Go, लिष्ट.
विश् 1. Enter, विष्ट.
स्पृश् 6. Touch, स्पृष्ट.
अक्ष् 1. Collect, heap up, amafs, अक्त.
ऋष् 1. Go, ऋष्ट.
कुष् 9. Examine, try, extract, कुष्ट.
कृष् 1. Draw, कृष्ट.
कृष् 6. Draw, plough, कृष्ट.
घुष् 7. Proclaim, घुष्ट and घुषित.
जुष् 6. Rejoice, ferve, जुष्ट.
तक्ष् 5. Reduce by cutting, तक्त.
तुष् 4. Rejoice, तुष्ट.
त्वक्ष 1. Make lefs by cutting, त्वक्त.
त्विष् 1. Shine, त्विष्ट.
दुष् 1. Spoil, grow bad or wicked, दुष्ट.
द्विष् 2. Hate, diflike, द्विष्ट.
धृष् 4. Be proud, pompous, domineer, overbear, धृष्ट.
पिष् 2. Pound, पिष्ट.
पुष् 4. Feed, cherifh, nourifh, maintain, पुष्ट,
रुष् Be angry, रुष्ट, रुषित.
विष् 7. Envelop, furround, entwine, विष्ट.
विष् 9. Poifon, विष्ट.
शिष् 7. Leave, diftinguifh, celebrate, praife, शिष्ट Left, विशिष्ट Diftinguifhed, celebrated, praifed.
शुष् Dry, शुष्क Dry.
श्लिष् 4. Embrace, cling to, श्लिष्ट.
हृष् 14. Rejoice, be glad, हृष्ट Glad.
शस् 1. Celebrate, विशस्त.
श्वस् 4. Refpire, breathe, with वि, विश्वस्त, otherwife श्वसित.

त्रस् 4. Fear, be afraid, त्रस्त.
वस्. Dwell, remain, उषित. *Obs.* This verb, though marked ओ in the lifts, takes इ.
गाहृ 1. Make thick or turbid, गाढ Thick, turbid.
गुहृ 1. Conceal, गुढ.
दहृ 1. Burn, दग्ध Burnt.
दिहृ 2. Taint, pollute, defile, दिग्ध.
दुहृ 2. Milk, दुग्ध.
दृहृ 1. Be tight, दृढ्.
द्राहृ 1. Awake, द्राढ्.
नहृ 4. Tie, knot, नद्ध.
मिहृ 1. Make water, मिढ.
मुहृ 4. Grow foolifh, be deprived of reafon, मूढ, मुग्ध.
रुहृ 1. Grow, mount, रूढ.
लिहृ 2. Lick, लिढ.
लुहृ 1. Covet, लुढ.
वहृ Bear, carry, उढ.
वाहृ 1. Strive, exert, वाढ.
वृहृ 1. Become great, परिवृढ Very great, a mafter.
ष्णिहृ Be kind, affectionate, liquid, fmooth, like oil. &c. स्निग्ध Kind, &c.

Obs. The above lift contains moft of the participles formed without इ, and as many of the anomalous forms as could be given upon good authority.

706. WHEN a root, ending in a confonant, takes इ before the paffive त, fo as to form with it the termination इत, if the penultimate letter be इ or उ, it may, optionally, be *converted* into ए or ओ; as रुद् 2. Weep, रुदित or रोदित; द्युत 1. Shine, द्युतित or द्योतित; विद् 2. Underftand, know, विदित or वेदित. *Obs.* Some confine this rule to the three firft conjugations, and others to the firft only.

707. ALL the primitive verbs of the ten conjugations, which end in confonants, and admit of the prefix इ, form the participle in त, fimply by fubjoining इत to the final, and all derivative verbs by affixing it to the laft confonant of the derivative root.

708. ग्रह् Take, requires the prefix इ to be long before the passive त, and the र may be changed to ऋ, or not; as ग्रहीत or गृहीत Taken.

709. वस् Stay, dwell, changes व to उ, and makes उसित.

Participles of the third Preterit, active Voice.

710. THE active participle of the third preterit is formed by affixing to the passive participle in त the termination called क्तवतु; that is, वान् *m.* वती *f.* and वत् *n.* Thus, from कृत Done, *passive*, is formed the active participle कृतवान् *m.* कृतवती *f.* कृतवत् *n.* When this participle appears in construction without an auxiliary verb, it may generally be construed by the preter indefinite tense: as विष्णुर्विश्वं कृतवान् *Vishnu* made the universe; but with an auxiliary verb, it may form either of the pluperfect tenses; as in these examples: मया विद्धो मृगो नष्टः कच्चित्तं दृष्टवानसि A deer, wounded by me (is) lost. *Hast thou*, perchance, *seen* it? एवं पितुश्चापकृतं कृतवांस्त्वं भविष्यसि । मम प्रियं च सु महत् कृतं राजन् भविष्यति ॥ And thus, *thou wilt have performed* the funeral rites of (thy) father, and a very great favour will be done to me, O prince! *Obs.* These examples show the use of both the participles of the third preterit.

Participles of the second future Tense.

711. THERE are two participles of the second future, one for the *common*, and the other for the *proper* form. They are both of the active voice, though the latter, like the verb, is often used passively. They are called स्यतृ and स्यमान. स्यतृ, in the nominative case, makes स्यन् *m.* स्यन्ती *f.* स्यत् *n.* and स्यमान makes स्यमानः *m.* स्यमाना *f.* स्यमानं *n.* These terminations are, in fact, the same as those

thofe for the prefent tenfe, with स्य, the fign of the fecond future tenfe prefixed. Thus if न्, न्ती, न्, &c. or मानः, माना, मानं, &c. be fubftituted for the ति and ते of the fecond future, the two participles will, in all cafes, be readily found. For example: भविष्यन् *m.* About to be, from भविष्यति; श्रोष्यन् *m.* About to hear, from श्रोष्यति; गमिष्यन् *n.* About to go, from गमिष्यति; एधिष्यमाणः *m.* About to increafe or profper, from एधिष्यते. *Obs.* When the स् of स्य is preceded by the affix इ, it is changed to ष्, and the न of मान, after ष्, to ण.

Participles of the future perfect Tenfe, with a paffive or neuter Signification.

712. FROM tranfitive verbs are formed paffives, and from intranfitives, and verbs of motion, neuter participles of the future perfect tenfe, by duly affixing to the roots the terminations तव्य, अनीय, or य; as in the following rules:

713. तव्य fubjoined to any verbal root, forms with it a paffive or neuter participle of the future perfect tenfe; fuch as कर्त्तव्यः *m.* कर्त्तव्या *f.* कर्त्तव्यं *n.* To be done; भवितव्यः *m.* भवितव्या *f.* भवितव्यं *n.* To be, or to become; गन्तव्यः *m.* गन्तव्या *f.* गन्तव्यं *n.* To be gone; एधितव्यः *m.* एधितव्या *f.* एधितव्यं *n.* To be increafed, &c. &c. *Obs.* The readieft way of forming this participle, is to join it to the firft perfon of the firft future tenfe of the verb, deprived of its termination ता. Thus भविता, firft perfon, firft future, deprived of ता, leaves भवि, to which, if तव्य be fubjoined, we obtain भवितव्य. This will anfwer in all cafes. See rules for forming firft future, p. 278, &c. &c.

714. अनीय is a termination ufed like तव्य, to form a future perfect

participle, paſſive or neuter. In joining it to the verbal radical, the rules for *converting* the preceding vowel, as well as thoſe of orthography, muſt be attended to. Thus, from कृ Do, make, may be formed the participle करणीयः *m.* करणीया *f.* करणीयं *n.* To be made. So, from भू Be, भवनीयः *m.* &c. To be; from ऋध् Grow, increaſe, proſper, ऋधनीयः *m.* &c. To be grown, or increaſed; from दॄ Tear, दरणीयः *m.* &c. To be torn, &c. &c.

715. य, घ्यण, and क्यप, are the names of three terminations uſed to form future participles of the ſame import as thoſe formed by तव्य and अनीय. The घ् and ण in the ſecond, and the क् and प in the third are ſervile and redundant; ſo that य is, in fact, the real termination. The redundant letters, however, muſt here be attended to, as they ſerve for ſigns of certain modifications of the root. The ण, in घ्यण, denotes that the radical vowel muſt be *augmented*, and घ् that the final conſonant, if च्, may be changed to क्, and, if ज्, to ग्. The क् in क्यप forbids the *augmentation* or *convertion* of the radical vowel before the termination य; and the प ſerves to denote the occaſional inſertion of त् after a final ſhort vowel, as in कृत्य from कृ.

716. WHEN य, undiſtinguiſhed by ſerviles, is uſed, the rules of *convertion* take place.

717. ROOTS in आ, or a diphthong, in forming their participles in य, ſubſtitute ए for their finals; as दा Give, देयः *m.* देया *f.* देयं *n.* To be given; गै Sing, गेयः *m.* &c. To be ſung. But when य is applied to a root ending in any other vowel, *convertion* takes place; as चि Gather, चेय To be gathered, णी Conduct, नेय To be conducted; भू Be, भव्य To be. *Obs.* In the laſt example the ऊ is firſt changed to ओ by *convertion*, and then becomes अव् before य, as if it were a vowel. See

See p. 20, r. 8. Roots in ऋ and ॠ do not appear to admit of य. See rule 720.

718, खन् Dig, makes खेयः *m.* खेया *f.* खेयं *n.* To be dug.

719. WHEN *neceſſity* is implied, roots ending in उ or ऊ apply घ्यण to form the paſſive participle in य; as भू Be, भाव्य Neceſſary to be; otherwiſe भव्य, by rule 717.

720. घ्यण is uſed to form participles in य, after roots ending in ऋ, ॠ, or a conſonant; alſo after the root यु Mix, and सु 5. with the prepoſition आ prefixed; as कृ Make, do, कार्य्य To be made or done; दॄ Tear, दार्य्य To be rent or torn; यु Mix, याव्य To be mixed; सु 5. Stir up, आसाव्य; वह् Bear, वाह्य To be borne.

721. WHEN घ्यण is applied to roots ending in च् and ज्, the redundant ſervile घ् ſerves to denote that they muſt be changed to their reſpective gutturals, क् and ग्; as पच् Cook, ripen, पाक्य To be cooked, ripened; रुज् Ache, pain, रोग्य. But this rule does not take place when the root admits of the prefix इ before the paſſive त; nor with वंच्, when it means *go*; as वंच्य To be gone; alſo वंक्य To be made crooked or be bent.

722. THE preceding rule does not take place when घ्यण is applied to form participles in य, implying *neceſſity*, from पच् Cook, त्यज् Quit, leave, abandon, यज् Worſhip, and वच् Speak, with प्र prefixed; as पाच्य Neceſſary to be cooked, त्याज्य Neceſſary to be abandoned, याज्य Neceſſary to be worſhipped, प्रवाच्य Neceſſary to be pronounced or ſpoken.

723. भुज्, in the ſenſe of *eat*, वच्, when it does not mean *a ſentence*, युज् Join, uſe, with नि prefixed, in the ſenſe of *being able*, or *poſſible*, are not affected by the घ् of घ्यण; as भोज्य That may be eaten, वाच्य That

may

may be ſpoken, नियोज्य That may be employed. But when भुज् Means *poſſeſs, enjoy,* वच्, in the participle, uſed as a noun ſubſtantive, *a ſentence,* and नियुज् in the participle, *fitneſs* or *worthineſs,* च् becomes क्, and ज् becomes ग्; as भोग्या भूः *f.* The earth to be poſſeſſed, वाक्यं *n.* A ſentence, नियोग्यः प्रभुः A gentleman worthy or fit to injoin, employ, direct, govern.

724. THE following words, formed with घ्यण्, beſides their regular application, as participles in य्, have, incidentally, other meanings, as nouns:

पाय्यं *n.* A certain liquid meaſure, from पा Drink.

धाय्या *f.* A ſacred text, pronounced when holding the holy fire, from धा Hold.

प्रणाय्य 3 *gend.* Not approved, or what is deſirable, from णी Conduct, and प्र.

आनाय्यः *m.* Fire brought from a ſacrificial fire, called दक्षिणाग्निः, from आ and णी, which, together, mean *bring.*

कुण्डपाय्यः *m.* The name of a ſacrifice, at which is drunk the juice of the creeping plant, called सोम, in a meaſure called कुण्ड, from पा Drink, and कुण्ड.

राजसूयः *m.* The name of a ſacrifice inſtituted by a king upon ſome grand occaſion, from राजा A king, and षू Bring forth, produce.

सान्नाय्यं *n.* Clarified butter, from सं and णी,

निकाय्यः *m.* Habitation, from the prepoſition नि In, and चि Collect, क being ſubſtituted for च. It may alſo mean a *ſtore-houſe.*

परिचाय्यः *m.* Fire made ready for a ſacrifice, from परि About, and चि Gather, collect.

उपचायिः

उपचाय: *m.* Fire prepared for a ſacrifice; from उप By, near, with, and चि Gather.

अग्निचित्या *f.* Collecting fire for a ſacrifice, from अग्नि Fire, and चि Collect, gather.

चित्य: *m.* A ſacrificial fire, from चि Gather, collect.

समुह्य: *m.* Fire to be carried (by the prieſt) from सं Together, and वह् Bear, carry.

अमावस्या *f.* or अमावास्या *f.* The night when the ſun and moon are in conjunction, from अमा Together, and वस् Stay, dwell.

याज्या *f.* The ſacred text with which ſacrifices are performed.

725. ROOTS ending in a labial conſonant, with शक् Able, सह् Bear, ſuffer, तक् Laugh, चत् Seek, demand, यत् Strive, endeavour, try, शस् Slay, भज् Share, जप् Speak, or repeat inwardly, and यज् Worſhip, नम् Bow, preceded by the prepoſition आ, form their future perfect participles by ſubjoining य; but the laſt four admit of घ्यण् alſo; as रम Sport, रम्य: शक्, शक्य To be poſſible, able; सह्, सह्य To be ſuffered or borne; तक्, तक्य To be laughed; चत्, चत्य To be ſought, or demanded; यत्, यत्य To be endeavoured, or tried; शस्, शस्य To be killed; भज्, भज्य, or भाग्य To be ſhared; जप्, जप्य or जाप्य To be repeated inwardly; यज्, यज्य or याज्य To be worſhipped; नम्, with आ, आनम्य or आनाम्य To be ſaluted. The following are formed with घ्यण् only, being exceptions to the firſt part of this rule:— चम् Eat, with आ prefixed, आचाम्य To be eaten; वप् Sow ſeeds, वाप्य To be ſown; रप् Speak, राप्य To be ſpoken; लप् Speak, लाप्य To be ſpoken, त्रप् Be aſhamed, त्राप्य To be aſhamed, दम्भ् Govern, rule, दाम्भ्य To be governed, ruled.

726. लभ् Obtain, get, (which, ending in a labial, by the foregoing rule, forms its participle by ſubjoining य), preceded by आ, requires the inſertion of म् before its final, making आलम्भ्य; as आलम्भ्या गौः A cow to be killed. It alſo takes म् when preceded by उप्, and is applied to ſignify *praiſe* or *applaud;* as उपलम्भ्यः साधुः A good man is to be applauded. But लभ्, in its primitive ſenſe, though it be preceded by a prepoſition, does not admit of म्; as उपलभ्यमस्मात् किंचित् Something (is) to be obtained from this (man.)

727. THE following participles are formed with य, when not preceded by a prepoſition, otherwiſe with ण्यण:—गद्, गद्य To be ſpoken; मद्, मद्य To be intoxicated, or merry; यम् Stop, ceaſe, यम्य To be reſtrained; चर्, चर्य्य To be practiſed; आचर्, आचर्य्य To be practiſed, habituated, accuſtomed; प्रगद्, प्रगाद्य To be ſpoken, declared; अभिचर्, अभिचार्य्य; &c.

728. THE following, beſides their regular form and application, as participles in य, have incidental acceptations, as nouns.

पण्यं *n.* A thing to be ſold, from पण्.
अवद्य *adj.* A thing not to be mentioned, improper, from वद् Speak.
वर्य्या *f.* A young maiden (fit to be choſen for a wife) from वृ.
वर्य्य *adj.* Fit to be choſen—eſtimable, choice—worthy, from वृ.
आचार्य्यः *m.* A tutor, teacher, maſter:—A perſon connected with manners, cuſtoms, uſages, &c. civil and religious, which are called आचार. From चर्, with the prepoſition आ prefixed.
वह्यं *n.* A cart:—That by which a thing may be borne or carried. From वह् Bear.

जय्य

जय्य *adj*. That may be defeated, or conquered:—vulnerable, conquerable. From जि.

क्षय्य *adj*. That may perifh:—perifhable. From क्षि.

क्रय्यं *n*. A thing to be fold: क्रय्य *adj*. From क्री.

अर्य्यः *m*. A mafter, and a *Vaifya*, or man of the third clafs in fociety. From ऋ.

उपसर्य्या *f*. A woman at a certain period. From उप and सृ.

अजर्य्य *adj*. Imperifhable, undecayable, indigeftible. From जॄ.

729. ROOTS with a penultimate ऋ form participles in य, by applying क्यप; as वृध् Increafe, वृध्य To be increafed; &c. The following are exceptions to this rule, being formed by affixing य, and *converting* the radical vowel; as कृप् [1] Join, form images, fancy; be fit, proper, कल्प्य (*Obs*. ऋ and ऌ are fometimes interchangeable); चृत् Injure, चर्त्य To be injured; ऋच् Praife, अर्च्य To be praifed; सृज् Quit, leave, let out or go, create, with पानि Hand, prefixed, पानिसर्ग्य To be let go, or made by hand; and सृज्, with the prepofitions सम् and अव prefixed, समवसर्ग्या रज्जुः A rope to be let out.

730. THE following roots form the participle in य with क्यप, or not:—कृ Make, do, कृत्य or कार्य्य To be done; वृष् Sprinkle, rain, वृष्य or वर्ष्य To rain; मृज् Wipe, fweep, clean, मृज्य or मार्ज्य To be wiped, fwept, cleaned; गुह् Hide, conceal, गुह्य or गोह्य To be hidden, concealed, kept private; दुह् Milk, दुह्य or दोह्य To be milked; शंस् Injure, praife; शस्य or शंस्य To be injured, celebrated, praifed; भृ Support, fuftain, maintain, with सं, संभृत्य or संभार्य्य To be fupported, &c. गृह् Take, with प्रति, प्रतिगृह्य, or प्रतिग्राह्य, To be taken back, or received; and गृह् Take, with अपि, अपिगृह्य, or अपिग्राह्य.

781. CERTAIN

731. CERTAIN words, formed like participles in य, with क्यप, have anomalous, or incidental meanings. They are the following:

गृह्य, from ग्रह् Take, as प्रगृह्यं पदं *n.* A sentence to be received; कृष्ण गृह्यः *m.* One who is on the part of *Krishna*; गृह्यः *m.* One not free:—A servant or dependant; ग्रामगृह्या The environs of a town or village.

विनीयः *m.* from वि and णी Conduct. The dregs of oil, or refuse of any thing;—What should be carried away.

विपूयः *m.* from वि and पू Purify, a substance otherwise called मुंजः The pith of a reed, or the like.

जित्या *f.* from जि Conquer, a large plough.

सूर्य्यः The sun; said to be derived from सृ Go, which seems to be a forced etymology.

रुच्य Pleasant, agreeable, from रुच् Please, be agreeable, look well.

अव्यथ्य Giving no pain or uneasiness, from the privative अ, and व्यथ Be agitated, or uneasy on any account.

भिद्यः *m.* The name of a river, from भिद् Divide, break asunder; so called, perhaps, from its being liable to break its banks.

उज्झ्यः *m.* The name of a river, derived from उज्झ् Quit, leave, escape; perhaps, because its waters occasionally overflow, or escape.

पुष्यः *m.* The name of a star or constellation, from पुष्; because it cherishes or promotes what is to be done.

सिध्यः *m.* The name of a star, from षिध् or साध् Finish, accomplish, so called because it is supposed to accomplish what is to be done.

तिष्यः *m.* The name of another star, derived from the root तुष् Please, make happy, which appears rather a forced etymology.

आज्यं

आज्यं *n.* Clarified butter, from अंज् Make clear.
युग्यं *n.* A carriage, a cart, from युज् Couple, yoke, join.
कृष्टपच्यः *m.* Rice to be ripened on ploughed ground; a compound word from पच् Ripen, and कृष्ट Ploughed.
कुप्यं *n.* Every kind of wealth, except gold and ſilver in ſpecie, (called रूप्य) derived, they ſay, from गुप् Hide.
भार्य्या *f.* A wife, and a *Kſhatriyā*, a woman of the ſecond, or order of nobility, from भृ Nouriſh, cheriſh, maintain.

732. वद् Speak, preceded by a noun in its crude ſtate, forming with it a compound word, makes its participle either with क्यप or य; as ब्रह्मोद्या or ब्रह्मवद्या कथा The ſtory to be ſpoken by a divine; that is, the *Vēda*. But मृषा Falſe, being the firſt word, the compound participle is formed by क्यप only; as मृषोद्य To be ſpoken falſely.

733. THE participles भूय, formed from भू Be, by क्यप्, and हत्य formed from हन् Kill, by changing न् to त्, are uſed in a compound ſtate with any noun, the former to imply the being the perſon or thing denoted by the preceding word, and the latter the act of killing the perſon ſignified by the noun with which it is compounded; as ब्रह्मभूयं *n.* The being divine, viz. divinity. ब्रह्महत्या *f.* The killing of a *Brāhmana*.

734. केलिम is a termination uſed with reflective verbs to form participles of the ſame import as तव्य, अनीय and य; as पचेलिम Fit to cook, or ripen of itſelf, from पच्. The क् in केलिम is redundant, to ſhow that no change takes place in the radical vowel. See page 395, rule 621.

Obſervations on the declinable Participles.

735. AS all declinable participles, abſtractedly from time, are mere attributive nouns of three genders, ſo thoſe in त, तव्य, अनी, and य, are ſo in a more particular way than the others. According to the nature of the root whence they are derived, they are either active, paſſive, tranſitive, or neuter. The participle in त (क्त) is often uſed as a poſſeſſive adjective, or to ſhew that the ſubſtantive, with which it agrees, is affected by the action of the verb whence it is derived. Put in the neuter gender, it ſometimes becomes a noun ſubſtantive; as दत्त Given, दत्तं *n.* A gift, that is the thing given. तव्य, अनीय, and य, beſides their primitive importance as participles, conſtantly occur as adjectives, denoting ability, neceſſity, fitneſs, and propriety; in which acceptations they reſemble Engliſh adjectives formed by the terminations *able* and *ible*.

Of the indeclinable preter Participles in त्वा *and* य.

736. THE paſt participle, in Engliſh formed with the auxiliary *having* prefixed to the perfect paſſive participle, as in *having done*, is, in *Sanſkrita*, conſtructed by ſubjoining to the verbal root two terminations, by ſome grammarians called क्त्वा and क्यप्, and by others क्त्वाच् and यप्; but the real efficicient letters are त्वा and य. The ſervile and redundant क् is intended to ſhew that the vowel of the radical may not generally be *converted*, and that the penultimate of a root ending in a conſonant being a naſal, may be dropped. *Obs.* This participle is of great uſe in forming compound ſentences. It ſerves to ſhow the having done one act *previouſly* to ſome other act expreſſed by the following verb; as तत्कृत्वा गमिष्यामि Having done that, I will go. शिवं नत्वा स्तौति

स्तौति Having ſaluted *Siva*, (he) glorifies (him). It comes before verbs in every tenſe, but has, itſelf, an indefinitely paſt ſignification.

737. THE participle in त्वा is ſometimes uſed in conſtruction with अलं Enough, and खलु Verily, in the acceptation of *prohibiting, forbidding*, or *hindering;* as अलं दत्त्वा, which is as much as to ſay— Hold! enough has been given. So खलु पीत्वा Having drunk, Hold!

738. स्कन्द् Fade, wither, and स्यन्द् Flow, do not drop their naſals before त्वा, but make स्कन्त्वा Having faded, and स्यन्त्वा Having flowed.

739. THE vowel of a root which admits of the prefix इ before त्वा, except that of क्षुध् Hunger, कुश् * Embrace, क्लिश् Diſtreſs, गुध् 4.1.9. Wrap, be angry, play, मृड् Be glad, मृद् Bruiſe, trample upon, वद् Speak, वस् Stay, dwell, and ग्रह् Take, is not affected by the redundant क् of क्त्वा, that is, it may be *converted;* as शी Sleep, शयित्वा Having ſlept. (*Obs.* ई, by *converſion*, becomes ए, which, before the prefix इ becomes अय). But क्षुध्, &c. though they admit इ, do not require their vowels to be altered, as क्षुदित्वा Having been hungry, &c. &c. If the root do not admit इ, no change takes place; as श्रु Hear, श्रुत्वा Having heard, कृ Do, कृत्वा Having done.

740. It may be received as a general rule, that thoſe roots which require the prefix इ before the त् of the terminations of the firſt future tenſe of the verb, do alſo require it before the त् of त्वा.

741. THE following roots, which require the prefix इ, may change their vowels by *converſion*, or drop their naſals, or not; namely तृष् Thirſt, मृष् Bear, ſuffer, forbear, कृष् Draw, (or, according to ſome,) कृश् Grow thin or weak, वंच् Deceive, लुंच् Conceal, and ऋत् Brave, dare; as तर्षित्वा or तृषित्वा Having thirſted, or been thirſty; मर्षित्वा or मृषित्वा Having ſuffered, or forborne; कर्षित्वा or कृषित्वा Having drawn;

drawn; कशित्वा or कृशित्वा Having grown thin; वचित्वा or वंचित्वा. Having deceived; लुंचित्वा or लुंचित्वा Having concealed. *Obs.* In the laſt two examples the rule relates to the retaining, or dropping of the radical naſal, and not to the vowel. अर्तित्वा or ऋतित्वा Having dared, braved.

742. ROOTS ending in न्थ and म्फ may drop their naſals or not before त्वा, provided they take इ; as ग्रन्थ् Arrange, ſtring beads ग्रथित्वा or ग्रन्थित्वा; श्रन्थ् Relax, looſen, ſlacken, श्रथित्वा or श्रन्थित्वा; गुंफ् String beads or flowers, arrange, गुफित्वा or गुंफित्वा.

743. नश् Periſh, may, indifferently, take a naſal before त्वा or not; as नंष्ट्वा or नष्ट्वा Having periſhed. So may roots in ञ्ज्, provided they do not admit of the prefix इ; as भंज् Break, भंक्त्वा or भक्त्वा. But if roots in ञ्ज require इ, they retain the radical naſal; as अञ्ज् Make clear, अंजित्वा.

744. OF roots which admit of the prefix इ, ſuch as have an initial conſonant with a penultimate इ or उ, and a ſingle final conſonant, except व्, may change thoſe letters to ए or ओ, or not, before त्वा; as द्युत् Shine, द्युतित्वा or द्योतित्वा Having ſhone; लिख् Write, लिखित्वा or लेखित्वा Having written, रुदित्वा or रोदित्वा Having wept. If the root end in व्, this change always takes place; as दिव् Play, देवित्वा Having played. The ſame takes place if the vowel be alſo the initial of the root; as इष्[4.] Go, एषित्वा Having gone, but never, इषित्वा.

745. ROOTS diſtinguiſhed in the popular liſts by a ſervile redundant उ, with पू Purify, and क्लिश्[10.] Give and ſuffer diſtreſs, pain, or ſorrow, indifferently take the prefix इ before त्वा, or not; as शम् (उ) Make quiet, grow cool or quiet, go out, as a fire; शमित्वा or शान्त्वा; दम्

Tame,

Tame, be tame, दमित्वा or दान्त्वा; पू, पवित्वा or पूत्वा; क्लिश् क्लेशित्वा क्लिष्ट्वा.

746. क्रम् Step, makes क्रान्त्वा or क्रान्त्वा by *augmenting* its vowel or not, and क्रमित्वा.

747. जॄ Grow old or decrepit, and व्रश्च् Cut, take इ, and make जरित्वा and व्रश्चित्वा.

748. हा Quit, leave, makes हित्वा Having quitted, left, and धा Keep, hold, makes alſo हित्वा Having kept, held, preſerved. ष्ठा Stand, makes स्थित्वा; मा Meaſure, मित्वा; पा Drink, पीत्वा; दा Give, दत्त्वा; गै Sing, गीत्वा.

Obs. In applying क्त्वा to a root ending in a conſonant, the ſame rules of permutation take place as in forming participles in क्त; except that the त of क्त्वा is not liable to be changed to न.

749. य, called क्यप or ल्यप, is ſubſtituted for क्त्वा, when the word is compounded with an indeclinable particle, particularly with a prepoſition. Negatives and privatives, however, are not included in this rule; for they ſay अकृत्वा Not having done.

750. WHEN य is to be applied to any root, the prefix इ is, in all caſes, forbidden, and alſo the *converſion* of the radical vowel.

751. SUCH roots as end in a ſhort vowel require the inſertion of त् before य, ſo as to make the termination त्य; as in प्रकृत्य, from प्र and कृ; प्रस्तुत्य, from प्र and स्तु, for ष्टु; and विचित्य, from वि and चि. If a long vowel be the final, this does not take place; as प्रदाय, from प्र and दा; प्रडीय, from प्र and डी; and अनुभूय, from अनु and भू. If the final be ॠ it is generally changed to ईर् before य; as in प्रतीर्य्य form प्र and तॄ. जागृ Awake, *converts* its final before य, contrary to the firſt part of this rule; as उज्जागर्य्य, from उत् and जागृ.

752. IF

752. IF the final of the root be a consonant, य is, in most instances, applied immediately to it, without causing any change in the radical letters; as प्रदह्य, from प्र and दह्. The deviations from this rule will be noticed.

753. ROOTS of the tenth conjugation, and causals, whose penultimate vowel is short by nature and position, both of which take इ, convertible to अय्, before certain terminations, make अय्य instead of य, to form this participle; as विगणय्य Having counted distinctly, from गण 10. Count, number. But if the vowel be long by nature, or by its position before a combination of two or more consonants this does not take place; as संधार्य्य Having caused to hold or keep together, from धृ and सं in the causal form.

754. AFTER आप् Find, get, obtain, the participle may be formed with अय्य or य; as प्रापय्य or प्राप्य Having obtained, from प्र and आप् 10.

755. मे Give in exchange, barter, makes either मि or मा before य; as अपमित्य or अपमाय Having exchanged, bartered away. So क्षि Waste, decay, makes either क्षि or क्षी; as प्रक्षित्य or प्रक्षीय Having wasted away. *Obs.* त्य is substituted for य preceded by a short vowel. See rule 751.

756. वे Weave, ज्या Grow old, decrepit, and व्ये Cover, conceal, do not substitute vowels for semivowels before य; as प्रवाय Having woven; प्रज्याय Having become decrepit; प्रव्याय Having covered, concealed. If, however, व्ये follows सं or परि, its ये may, optionally, be changed to ई or not; as सं and परिवीय, or सं and परिव्याय Having woven perfectly or entirely. *Obs.* When a semivowel is changed to a vowel, the vowel which follows the former is included, and of course dropped.

757. दी

757. दी *. Waste, makes प्रदाय Having wasted away, and ली Waste, melt, makes प्रलाय or प्रलीय Having wasted away, melted, dissolved.

758. गम् Go, णम् Bow, यम Cease, refrain, restrain, and रम् Play, rest from labour, may, optionally, drop their final, and assume त् before य; as आगत्य or आगम्य Having come, or arrived. प्रणत्य or प्रणम्य Having bowed or saluted; नियत्य or नियम्य Having restrained, विरत्य or विरम्य Having rested from labour.

759. मन् *. Know, mind, makes प्रमन्य or प्रमत्य, and हन् Strike, beat, smite, प्रहत्य Having beat away. खन् Dig, makes प्रखन्य, or प्रखाय Having dug away; and जन् Produce, makes संजन्य or संजाय with सं prefixed.

760. कम् Desire, lengthens its radical, and makes प्रकाम्य.

Of the indeclinable Participles of repetition.

761. THERE are two modes in use to express the idea of *having done the act repeatedly* or *continually*: The first mode is the repetition of the participle in त्वा; as शिवं स्मृत्वा स्मृत्वा नमसि Thou salutest *Siva*, having remembered (him) constantly, or borne him in continual remembrance. The second mode is the repetition of the root particularly modified for the purpose with अम् subjoined. The rules for modifying the root seem to be these:—आ, or a diphthong, being the final, requires य् before अम्; as दा, दायंदायं. इ or ई final are changed to आय्; as चि, चायं, चायं; डी, डायं, डायं. उ or ऊ are changed to आव्, as यु, यावं यावं; भू, भावं भावं. ऋ and ॠ are changed to आर्; as कृ, कारंकारं; तॄ, तारंतारं. If the root end with a consonant, no change takes place in the vowel, provided it be *heavy*; that is, long by nature, or by its position before a double consonant;

consonant; as शास्, शासं शासं; अंच्, अंचमंचं. But if the vowel be *light*, that is to say, short both by nature and position, the following changes take place: अ becomes आ, and इ, उ, ऋ become ए, ओ, अर्; as पच्, पाचं पाचं; तिज्, तेजं तेजं; क्षुभ्, क्षोभं क्षोभं; सृज्, सर्ज्जं सर्ज्जं. In some works these repeated participles are called चणम्, in others णम्. Perhaps these terms are applicable to the second mode only. Sometimes the second mode may be applied without repetition; as समूलंघातं in the sense of समूलंघातयित्वा Having caused to be killed, together with the root.

Of the Infinitive.

762. THE word answering to the infinitive in English, with the sign *to*, as *to do, to be, to go*, &c. is formed from the root by affixing thereto the termination तुम् or तुं; or, if the root admit of the prefix इ, इतुम् or इतुं, in both cases, with *conversion* of the radical vowel in the usual way; as कर्तुं To do or make, from कृ Do; भवितुं To be, from भू Be; गन्तुं To go, from गम् Go; आगन्तुं To come, from गम्, with the preposition आ prefixed. Whatever permutations are required in the root, or in the initial of the termination, in the first future of the verb, are also required in the infinitive. Thus पच् Cook, makes पक्ता &c. in that tense, and पक्तुं To cook, in the infinitive. So यम् Stop, refrain, makes यन्ता &c. and यन्तुं To refrain, cease, stop; मिह् Make water, मेढा &c. and consequently मेढुं To make water; दह् Burn, दग्धा &c. thence दग्धुं To burn; गै Sing, गाता, &c in the verb, and गातुं To sing, in the infinitive; द्रु Go, run, द्रोता or द्रविता, consequently द्रोतुं or द्रवितुं To go, run; सृप् Move, सप्ता or स्रप्ता in the first future, and सप्तुं or स्रप्तुं in the infinitive; दृश् See, द्रष्टा &c. द्रष्टुं To see; षह् Bear, सोढा

or

or महिता &c. सोढुं or महितुं To bear; दुह Milk, दोग्धा &c. दोग्धुं To milk.

763. THE infinitive is an indeclinable word used in construction with a verb in any tense; as अहं गन्तुमिछामि I want to go; इछति पठितुं He wants to read. It may also be used before participles, adjectives, and substantives, with a verb expressed or understood; as द्रष्टुं गत: Gone to see; हर्तुं समर्थ: Able to seize; गन्तुं काल: Time to go.

ON THE FORMATION OF PARTICIPIAL NOUNS.

Nouns attributive of Agency, &c.

764. तृ put after a root, with *conversion* of the radical vowel, serves to form attributives of agency, declinable as nouns of three genders of the fourth declension. Thus तृ subjoined to कृ Do, makes the crude noun कर्तृ Who does, a doer or maker; nominative कर्ता *m.* कर्त्री *f.* कर्तृ *n.* So from भू Be, is formed भवितृ Who is or becomes; nom. भविता *m.* भवित्री *f.* भवितृ *n.* It will be useful to know, that whatever changes take place in the radical letters upon the application of the ता of the first future tense of the verb, take place also when तृ is to be affixed. But क्रम् Step, preceded by a preposition, does not admit of the prefix इ before तृ; as प्रक्रान्ता Who proceeds, उपक्रान्ता Who approaches; otherwise क्रमिता.

765. अक Also, with *augmentation* of the radical vowel, serves to form attributives of agency, often with a causal signification; as कृ Do, कारक Who causes to do; णी Conduct, lead, नायक Who leads or

 conducts;

conducts; नायकः *m.* The leader of an army; पच् Cook, पाचक Who caufes to cook; दा Give, दायक Who caufes to give. Words formed with अक are of the firft declenfion.

766. अ, without affecting the radical vowel, is alfo put after roots with any penultimate vowel but अ or आ to form words denoting agency; as क्षिप् Throw, क्षिप Who throws; भिद् Divide, भिद Who divides. Words thus formed are alfo of the firft declenfion.

767. अ may alfo form fimilar attributives with कॄ Scatter, and गॄ Swallow, when the radical ॠ is changed to इर्; as किर Who fcatters, गिर Who fwallows. ज्ञा Know, drops its vowel, and makes ज्ञ; as सुज्ञ Who knows or underftands well.

768. अ is alfo ufed in forming attributives of agency from a clafs of roots called पचादि, viz. पच् &c. as पच् Cook, पच Who cooks; वद् Speak, वद Who fpeaks; वच् Speak, वच Who fpeaks; दिव् Sport, play, game, देव Who fports, plays, games; षेव् Serve, सेव Who ferves, a fervant; प्लुव् Float, प्लुव Who floats; चुर् Steal; चोर Who fteals; भृ Support, भर Who fupports; जॄ Decay, जर Who decays; धृ Hold, धर Who holds; पू Purify, पव Who purifies; क्षम् Be patient, क्षम Who is patient; षूद् Expel, kill, सोद Who expels, kills; मिष् Brave, dare, मेष Who braves, dares, मेषः A ram; लिख् Write, लेख Who writes; कुप् Be angry, कोप Who is angry; मेधृ Kill, immolate, accompany, मेध Who kills, immolates, accompanies; नृत् Dance, नर्त Who dances; व्रण् Make a noife, व्रण Who makes a noife; दृश् See, दर्श Who fees; गम् Go, गम Who goes; सृप् Go, सर्प Who moves or glides, सर्पः *m.* A ferpent; विल् Divide, वेल Who divides, वेलः *m.* Time, feafon; चिल् Dwell, चेल Who dwells; दद् Give, दद Who gives; दध् Hold, keep, give, दध Who holds, &c. स्मृ Remember,

स्मर

स्मर Who remembers, स्मरः *m.* An epithet of the God of Love; हृ Seize, take by force, हर Who ſeizes, takes by force, हरः *m.* A title of *Siva;* गॄ Swallow, गर Who ſwallows; ष्टन् or स्तन् Thunder, स्तन Who thunders; गाहृ Make turbid or thick, गाह Who makes turbid or thick. The above are what the Grammarians call the claſs of पच् or पचादि. *Obs.* Firſt declenſion, and uſed, generally, in a compound ſtate.

769. इन् is a termination uſed alſo to form attributives of agency, with a claſs of roots called ग्रहादि; viz. ग्रह Take, ष्ठा Stand, षह Bear, with उत् prefixed; दास् Give, with उत् prefixed; भास् Shine, with उत् prefixed; राध् Accompliſh, with अप prefixed; रुध् Shut, cloſe, confine, with उप prefixed; मन्त्र (इ) Conſult privately; मृद् Bruiſe, with सं prefixed; रक्ष् Keep, preſerve, with नि prefixed; श्रु Hear, with नि prefixed; शी Sleep, with नि prefixed; वप् Shed, ſow, with नि prefixed; पा Drink, with प्र prefixed; with many others. In applying this termination, the radical vowels are ſubject to *augmentation.* इन् forms the crude noun, as ग्राहिन्; but which in the nominative caſe makes ग्राही *m.* ग्राहिणी *f.* ग्राहि *n.* like nouns of the eighth declenſion, CLASS III. See page 67, rule 106. So स्थायिन् Who ſtays, from ष्ठा; उत्साहिन् Who bears up, or exerts himſelf, from षह, with उत्, &c. &c. *Obs.* Beſides the above, a great many attributive words will occur in books formed with the affix इन्.

770. अन put after roots forms another ſpecies of attributives of agency, and is particularly uſed, according to original grammars, after a claſs of words which they call नन्द्यादि; that is, the cauſal root नन्दि Make glad or happy, and a few others; but its uſe appears to be much more extenſive in practice. In applying अन, इ, diſtinctive of the cauſal root, is dropped; and thus from नन्दि Make glad, is formed नन्दन Who makes

makes glad; नन्दनः *m.* A ſon. Thus from मदि Cauſe madneſs, intoxication, or exceſſive joy, is derived मदन, मदनः *m.* An epithet of the God of Love. So रमन Who cauſes delight or pleaſure, from रमि; वर्द्धण Who cauſes increaſe, from वर्द्धि Cauſe to increaſe; शोभन Who cauſes to ſhine, from शोभि Cauſe ſhine; वर्त्तण Who cauſes to come to paſs, from वर्त्ति Cauſe to come to paſs; रावण Who cauſes to make a noiſe, from रावि Cauſe to make a noiſe: रावणः *m.* An epithet of the ſovereign of Ceylon, conquered by *Rāma;* अर्द्दन Who cauſes to take pains, ſeek, endeavour, from the cauſal of अर्द्द Seek, endeavour, take pains; जनार्द्दनः *m.* An epithet of *Viſhnu,* from जन The people, and अर्द्दन Who cauſes the people to ſeek, &c. चक्ष् Speak, on the application of अन, makes चक्षण Who ſpeaks; विचक्षणः *m.* A learned man. Words of this form are of the firſt declenſion.

771 THE roots हन् Strike, kill, जन् Produce, grow, गम् Go, and चर् Go, move, act, form attributives of agency, by dropping the अन्, अम्, and अर् of thoſe radicals, and ſubjoining the affix अ to the remainder, as शोकापह What ſubdues ſorrow, from शोक Sorrow, अप Under, and ह्, from हन् Strike, kill; वराह Who deſtroys what is choice, a hog, from वर A choice thing, and आह Strike at, from हन् with आ prefixed; सरसिज Who grows, or is produced, in a lake or pond; an epithet of the lotus, from सरस् in the ſeventh caſe, and जन्; पंकज What grows, or is produced, in the mud, a lotus, from पंक Mud, and जन्; अज What is not produced, from अ, a privative particle, and जन्; आशुग What goes quickly, or with ſpeed, epithet of the wind, or an arrow, from आशु and गम्; नग Which goes not, epithet of a tree, or a mountain, from न Not, and गम्; वार्चर What moves in the water, a gooſe, from वार् Water, and चर्. The termination अ is likewiſe

ſubſtituted

ſubſtituted for the final of roots in आ or a diphthong, and of शी Sleep; as गोद Who gives a cow, from गो and दा; द्विप What drinks twice, an elephant, from द्वि Twice, and पा Drink; प्रह्व Who calls forth, from प्र and ह्वे Call; गिरिश Who reſts, or ſleeps, on a mountain, गिरिशः *m.* An epithet of *Sivā*, from गिर् A mountain, and शी Sleep, reſt. *Obs.* Attributives of this kind can ſeldom appear but in a compound ſtate with a prepoſition, or ſome other word. They occur very frequently.

772. THE affix अ is ſometimes applied to the form which certain roots take before that vowel in the firſt four tenſes of the verb; as उद्धय What drinks up, from उत् and धे Drink; उत्पश्य Who looks up, from उत् and दृश् See, look; उत्पिव Who drinks up, from उत् and पा Drink; उज्जिघ्र Who ſmells up, from उत् and घ्रा Smell; उद्धम Who blows up (a wind inſtrument, the fire, &c.), from उत् and ध्मा Blow; गोघ्न Who kills a cow, from गो and हन् Kill. Here हन् takes the ſame form as it does before अन्ति in the verb.

773. THE following roots, in forming attributives with the affix अ, take alſo the ſame ſhape they do before that letter in the firſt four tenſes of the verb; as साहि Cauſing to bear or ſuffer, साहय Who cauſes to bear or ſuffer; साति Cauſe grief, सातय Who cauſes grief; वेदि Make know, वेदय Who makes know; एजि Make ſhake or tremble, एजय Who makes ſhake or tremble; चेति Make think, चेतय Who makes think; धारि Make hold, धारय Who makes hold; पारि Cauſe to nouriſh, paſs over, accompliſh, पारय Who cauſes to nouriſh, who paſſes or cauſes to paſs over; लिप् 6. Plaſter, daub, ſmear, लिम्प Who plaſters, &c. &c. विद् 6. Get, gain, acquire, obtain, विन्द Who gets, gains, &c. &c. गोविन्दः Who acquires a cow or the earth, an epithet of *Viſhnu;* अरविन्दः Who gains ſoon, a lotus.

774. दृ Be forry, णी Conduct, भू Be, ज्वल् Flame, fhine, चल् Go, and श्रु Run out, form attributives with अ either by *augmentation* or *converfion;* as दाव or दव Who grieves, or is forry; नाय or नय Who leads or conducts; भाव or भव Who is; ज्वाल or ज्वल What enlightens or flames; चाल or चल What agitates; आश्राव or आश्रव What runs as a liquid, संश्राव or संश्रव What runs altogether, or liquifies, melts.

775. The following roots, in forming attributives with अ, *augment* their vowels:—श्वस् Refpire, breathe; वध् Beat, hunt, drive; तन् Draw, or ftretch out; इ Go; दे Cherifh, nourifh; धे Drink; हृ Take by force; and षो End, finifh: as श्वास Who breathes, वाध Who hunts, वाधः *m.* A huntfman, one whofe profeffion is to kill game; आय Who goes; अवतान, from अव and तन्, Who draws from, or ftretches out; दाय Who cherifhes, nourifhes, is kind; धाय Who drinks; अवहार, from अव and हृ, Who takes off, ceafes to act, अवसाय, from अव and षो Who leaves off, or finifhes.

776. अक, with *converfion*, ferves to form attributives from the following roots:—नृत् Dance, नर्तक Who dances, नर्तकः A male dancer, नर्तकी A female dancer; खन् Dig, delve, खनक Who digs, खनकः *m.* A delver; रञ्ज् Die, colour, रजक Who dyes, colours, ftains.

777. गै Sing, makes गायन or गाथक Who fings, गायनः or गाथकः A male finger, गायनी or गाथकी A female finger. Thefe are anomalous forms.

778. हा ³· Quit, leave, pafs away, makes हायन What quits, leaves, paffes away, whence they derive हायनः A year; alfo हायनः Rice, becaufe, fay they, it quits, or grows out of the water. This, too, is an irregular formation of an attributive noun.

779. श्रु

779. श्रु Run, run out as a liquid, द्रु run, ooze, leak, go, स्रु Run, run out, go, सृ Go, and लू Cut, form attributives of their respective actions, by ſubjoining अक with *converſion*; as श्रवक What runs out; द्रवक What runs out, oozes, or leaks; स्रवक What runs out; सर्वक What goes; लवक What cuts.

780. THE termination अक is of very extenſive uſe in forming attributives of poſſeſſion, generally of ſome bleſſing; जीवक One who poſſeſſes life, from जीव Live.

781. WHEN an attributive, implying *maker*, *doer*, &c. is preceded by a word expreſſive of the object of that word, it is uſually formed by अ, with *augmentation*; as घट कारः Who makes pots, a potter, कुम्भकारः A potter, &c. &c. *Obs.* कार put after any word meaning a *ſubſtance*, ſerves to denote the maker or manufacturer of it.

782. हन् Kill, ſmite, चर् Go, and गै Sing, preceded by their objects, take अ to form compound attributives; as पापघ्न What deſtroys ſin; कुरुचर Who goes or reſides in the *Kuru* country; सामग Who chants the *Sāma Vēda*.

783. अ, with *converſion*, is alſo applied to सृ Go, and कृ Do, put after their objects, to form compound attributives; as पुरःसर What goes before, from पुरस् Before, and सृ; यशस् कर What makes fame; यशस्करी विद्या *f.* Science, the maker or producer of fame; भास्कर What makes light, भास्करः *m.* The ſun, from, भाः Light, and कृ; क्षपाकर What makes night, क्षपाकरः *m.* An epithet of the moon, from क्षपा and कृ; कर्म्म कर Who does work, कर्म्मकरी A maid ſervant. A great many epithets are formed in this manner, by ſubjoining कर deduced from कृ.

784 COMPOUND epithets are formed by affixing the termination

इ,

इ्, with *converſion*, to क, when preceded by शकृत् Ordure, dung, and स्तम्ब् A tuft of graſs, or the like; हृ, when preceded by दृति Hide, leather, and नाथ Maſter; ग्रह्, when preceded by फल Fruit, in the ſeventh caſe; रजस् Duſt, dirt, and मल Filth, dirt; and आप्, when preceded by देव A god, and वात Wind; as शकृत् करिः *m.* Who makes dung, a calf; स्तम्ब करिः *m.* What makes tufts, rice; नाथहरिः *m.* Who ſeizes his maſter, a beaſt; दृतिहरिः *m.* Who takes away leather, a dog; फलेग्रहिः *m.* What takes in fruit, what is in fruit, as a tree when the fruit is on it; रजोग्रहि What takes duſt; मलग्रहि What takes filth or ſoil; देवापि Who attains the gods, an epithet of the brother of *Santanu*; वातापि Obtaining wind, the name of an evil ſpirit. V. p. 43, rule 77.

785. IN forming compound epithets, by ſubjoining attributives deduced from verbal roots, a naſal is often put after the firſt word, provided it be declinable, and end in a vowel; which vowel, if long, is made ſhort. If the firſt word be of one ſyllable, ending in any vowel but अ or आ, it takes the form of the accuſative caſe ſingular. अरुष् Marrow, द्विषत् An enemy, and आत्मन् Self, though they end in conſonants, are included in this rule; but they drop their finals before the inſerted naſal. The following paragraphs will illuſtrate this rule.

786. भृ Support, nouriſh, feed, makes भरि in its attributive form, when preceded by कुक्षि A ſide, आत्मन् Self, or उदर The belly, after which a naſal is required, according to the preceding rule; as कुक्षिम्भरिः Who nouriſhes his ſides, a glutton; आत्मम्भरिः Who feeds or ſupports himſelf; उदरम्भरिः Who feeds the belly. See ſecond declenſion, p. 43.

787. WHEN एजय, deduced from एजि, the cauſal root of एज् Tremble, is compounded with another word to form an epithet, a naſal

is

is required after the firſt in the compound; as जनमेजयः Who cauſes a perſon to tremble; an epithet of an ancient king celebrated in the *Mahābhārata.* See firſt declenſion, page 38.

788. A NASAL is alſo required after the firſt word, when मन्य Who believes or fancies, deduced from मन् Believe, is applied to another word to form compound epithets; ſuch as the following: गां मन्यः Who thinks or fancies himſelf a cow; श्रियम्मन्या *f.* A female who imagines herſelf the goddeſs *Srī.* *Obs.* Here श्री being of one ſyllable, takes the form of the accuſative caſe before the ſecond member of the compound, according to rule 785. (Firſt declenſion, page 38.) मुञ्ज A ſpecies of graſs or reed, कूल A bank, आस्य A mouth, and पुष्प A flower, take a naſal after them, when they form compound epithets with धय Who drinks or ſucks, deduced from धे Drink, ſuck; मुंजन्धयः *m.* Who ſucks the graſs or reed *Munja:* a certain worm, or inſect, ſo called; आस्यन्धयी *f.* Who ſucks, or kiſſes the mouth; an immodeſt woman; पुष्पन्धयः *m.* Who ſucks a flower: a bee; कूलन्धयः *m.* Who drinks the bank, a river, and, according to ſome, a whirlpool.

789. A NASAL is alſo put after many words when followed in a compound ſtate by धय deduced from धे, as in the laſt rule, and धम Who blows, deduced from ध्मा Blow (a fire, or any wind inſtrument); as नाडिन्धमः Who blows (the fire) with a hollow tube, a goldſmith, from his blowing the fire with his breath, through a hollow joint of a bamboo; शुनिन्धयः Who ſucks a bitch, from शुनी; स्तनन्धयः Who ſucks the breaſt, an infant, from स्तन्; करन्धयः Who ſucks the hand, from कर; करन्धमः Who blows the hand; मुष्टिन्धयः Who sucks the fiſt, a child, from मुष्टि A fiſt; पानिन्धमः Who blows the hand, from पानि The hand; नासिकन्धमः Who blows the noſe.

 790. घटी

790. घटी A fmall earthen veffel, खारी A certain meafure, and वात Wind, require a nafal alfo, when compounded with धम, deduced from ध्मा Blow; as घटिन्धमः Who blows a fmall earthen pot, that is, by inference, burns or bakes it: a potter; खारिन्धमः Who bakes or burns a certain veffel called *Khārī*; वातन्धमः Who blows wind.

791. A NASAL is alfo required after विधु The moon, अरुष् (See rule 785) Marrow, and तिल *fesamum*, or oil-feed, when either of thefe is compounded with तुद Who teazes, vexes, goads, torments, deduced from the root तुद्; as विधुन्तुदः Who torments the moon, a title of राहुः The dragon's head, or afcending node; अरुन्तुदः Who gives pain to the marrow: very afflicting; तिलन्तुदः Who torments the oil-feed, an epithet of a certain bird, alfo of one who draws the oil from that feed by preffing. A nafal is alfo required when दृश्य, deduced from दृश् See, look, is preceded by, and compounded with, असूर्य्य Not the fun, and उग्र frightful; as असूर्य्यन्दृश्यः Who fees not the fun; उग्रन्दृश्यः Who appears frightful. Alfo after ललाट A forehead, before तप Who heats, burns, deduced from तप्; as ललाटन्तपः One who heats or burns the forehead, injures his good fortune. A nafal is alfo required after मित Meafured, any word meaning meafure, नख The nail, and द्रोण A certain meafure, when preceding, in a compound ftate, पच deduced from पच् Cook, ripen; as मितंपचः One who cooks, or dreffes his food by meafure: a ftingy fellow; नखंपच What ripens the nail: perhaps a whitlow; द्रोणंपचः Who dreffes, or cooks a bufhel.

792. A NASAL is alfo put after कूल A bank, when put in a compound ftate with उद्रुज, deduced from उत् and रुज् Break, or with उद्वह, deduced from उत् and वह् Bear; as कूलमुद्रुजः What breaks up the bank, epithet of a river; कूलमुद्वहः What bears away the bank.

793. IT

793. IT is alfo required that a nafal be put after प्रिय What pleafes, and वश Power, when compounded with वद Who fpeaks, deduced from वद् Speak, after भय Fear, ऋति Daring, braving, or मेघ A cloud, compounded with कर Who does, deduced from कृ Do; and after सर्व्व All, कूल A bank, अभ्र A cloud, or करीष Dry cow-dung, followed in a compound ftate by कष Who deftroys, deduced from कष् Deftroy. Examples: प्रियंवदः *m.* Who fpeaks kindly, प्रियम्वदा *f.* One of the female characters in the drama of *Sakuntalā;* वशम्वदः *m.* Who fpeaks powerfully; भयंकरः *m.* Who makes fear: dreadful, frightful; ऋतिंकरः Who dares, braves, (it may alfo mean, Who does right); मेघंकरः *m.* Who makes clouds; सर्व्वंकषः *m.* Who deftroys all; कूलंकषः *m.* What deftroys the bank: a river; अभ्रंकषः *m.* What deftroys the clouds: an epithet of the wind; करीषंकषः What deftroys dry cow-dung. *Obs.* As dry cow-dung is ufed for fuel, this attributive may ferve as an epithet of fire.

794. क्षेम Profperity, welfare, प्रिय What pleafes, and भद्र Good, welfare, benefit, require a nafal in forming attributives with words deduced from कृ, which take two forms; as क्षेमंकरः or क्षेमंकारः Who does good, or promotes profperity; प्रियं करः or प्रियंकारः Who does a kindnefs or favour, भद्रं करः or भद्रं कारः Who does good, promotes happinefs. *Obs.* In feveral original grammars which have been examined, मद्र is written inftead of भद्र, which feems to be an error, मद्र being the name of a country only, and ill fuited to form a compound with कृ. In a copy of the सिद्धान्त कौमुदी upwards of a hundred years old, copied by a *Brahman* for his own ufe, the reading is भद्र.

795. THE word आशित takes a nafal, when compounded with भव, deduced from भू Be; and the compound has two acceptations; as

आशितं

आशितं भव That by which one is ſatisfied, (in eating) viz. food of any kind; आशितंभव The being ſatisfied, ſatisfaction.

796. WORDS deduced from the roots तॄ Paſs, croſs over, भृ Support, nouriſh, वृ Chooſe, दॄ Tear, जि Conquer, धृ Hold, तप Heat, यम Stop, reſtrain, दम Tame, मद् Grow mad, intoxicated with joy, लिह Lick, गम् Go, सह Bear, ſuffer, and अज् Go, ſerve to form compound epithets and proper names, when ſubjoined to other words, and require the inſertion of a naſal; as रथन्तर: Who paſſes in a chariot, a proper name; विश्वम्भर: Who ſupports or nouriſhes the univerſe, an epithet of the divinity; पतिंवरा *f.* A female who prefers her husband; पुरन्दर: Who rends the city, *Indra;* भगन्दर: *m.* A title of *Indra;* धनंजय: *m.* Who conquers wealth, an epithet of *Arjuna;* वसुन्धरा *f.* Who holds, and contains wealth, an epithet of the earth; शत्रुन्तप: Who warms, heats, or diſtreſſes the enemy; वाचंयम: *m.* Who reſtrains his ſpeech, a proper name; अरिन्दम: *m.* Who tames or ſubdues the foe; इरम्मद: *m.* Who is delighted with water; वहंलिह: *m.* Who licks the load, epithet of a cart; भुजंगम: *m.* Who goes by the ſhoulders, epithet of a ſnake or ſerpent; अभ्रंलिह: *m.* Who licks the clouds, an epithet, perhaps, of a mountain; सर्व्वंसहा *f.* Who bears or ſuffers all, an epithet of the earth: वातमजा: *m.* Who moves like the wind, epithet of an antelope.

797. THE following compound epithets are anomalouſly formed, and are uſed as the common names of certain things: शर्द्धंजह: What expels wind, the name of a certain plant, from शर्द्ध, and जह deduced from हा Quit, leave; विहंग: *m.* विहंगम: *m.* or विहग: *m.* What goes in the air, viz. a bird, from विहायस् The air, and ग, or गम, deduced from गम Go; उरग: or उरंगम: *m.* Who moves on the breaſt, viz. a ſerpent or reptile, from उरस् and ग, or गम, from गम Go; तुरंगम:, तुरग:

or

or तुरंगः Who moves quick, viz. a horſe, तुरगी *f.* &c. A mare; भुजगः *m.* भुजंगः *m.* or भुजंगमः *m.* Who moves by the arms or ſhoulders, viz. A ſerpent, from भुज, &c. as before; पतगः *m.* पतंगः *m.* or पतंगमः *m.* from पत, deduced from पत्, and ग &c. as before; A bird, a moth, the ſun, &c. प्लवगः *m.* प्लवंगः *m.* or प्लवंगमः *m.* Who goes leaping, viz. A monkey, a frog.

798. करण, deduced from कृ Do, by ſubjoining the termination अन, forms compounds with certain words, with a naſal after them, in the ſenſe of producing, or cauſing the quality expreſſed by the firſt word; as नग्नंकरणं *n.* What makes naked, viz. gaming; पलितं करणं *n.* What makes grey hairs; प्रियंकरणं *n.* What makes pleaſing, or produces pleaſure, joy, delight; अन्धं करणं *n.* What makes blind; स्थूलं करणं *n.* What makes large or fat; सुभगं करणं *n.* What makes good fortune; आढ्यं करणं *n.* What makes rich. If भविष्णु or भावक, two attributives denoting *who is* or *becomes*, deduced from भू Be, become, be ſubſtituted for करण in any of the above examples, the compound will have the ſenſe of *becoming* inſtead of *doing*, or making; as नग्नंभविष्णुः *m.* or नग्नंभावकः *m.* Who becomes naked, &c. &c.

799. त्र and इत्र are two terminations put after roots to form nouns expreſſive of the inſtrument, implement, utenſil, or veſſel, with which any act is accompliſhed. The radical vowels are ſubject to *converſion;* but the prefix इ is inadmiſſible. Nouns in त्र are chiefly formed with a claſs of roots called न्यादि, viz. नी Conduct, द्युत् Shine, &c. and thoſe in त्रि, with the claſs ल्वादि, viz. लू Cut, lop, ऋ Go, धू Shake, &c. &c. *Obs.* As words of theſe forms are to be found in moſt original dictionaries, a ſhort liſt will be ſufficient in this place for the purpoſe of ſhowing in what manner they are deduced from their roots:

नेत्रं

नेत्रं *n.* The eye, from नी Lead, conduct; योत्रं *n.* A cord ufed for faftening the yoke on the neck of the ox, from यु Join; दात्रं *n.* A hook, fuch as reapers, &c. ufe, from दा Cut, reap; पात्रं *n.* A drinking veffel, cup, plate, difh, &c. from पा Drink; पात्रः *m.* A worthy perfon; तोत्रं *n.* A goad, from तुद् Give pain, goad; मेढ्रं *n.* The *penis*, from मिह् Make water; स्तोत्रं *n.* That in which praife, adoration, &c. is conveyed, viz. An ode, hymn, &c. from स्तु Praife; शस्त्रं *n.* A weapon, from शस् Hurt, injure, kill, &c. अस्त्रं An offenfive weapon, from अस् Throw; पत्रं *n.* The leaf of a tree or book, wing, feather, from पत् Fall, fly, श्रोत्रं *n.* The organ of hearing, the ear, from श्रु Hear; शास्त्रं *n.* Any book containing divine, or human ordinances, rules of fcience, &c. from शास् Rule, govern. *Obs.* There are in all between thirty and forty words in त्र.

लवित्रं *n.* A bill-hook, fuch as woodmen ufe, from लू Lop, cut off; अरित्रं *n.* An oar, or paddle, from ऋ Go. खनित्रं *n.* An inftrument for digging, fpade, hoe, &c. from खन् Dig; वादित्रं *n.* A mufical inftrument, from वद् Speak. पवित्र *adj.* Pure, from पू Purify; वहित्रं *n.* A boat, from वह् Bear, carry, flow. *Obs.* There are not many more in इत्र. Words in त्र and इत्र, are, of courfe, of the firft declenfion.

800. अस्, इस्, and उस्, are three terminations applied to roots to form a clafs of mifcellaneous nouns, moft of which are to be found in dictionaries. अस्, they fay, is only ufed with a clafs of roots called सर्वादि, viz. सृ, &c. thofe in इस् with the clafs सृपादि, viz. सृप् &c. and thofe in उस् with the clafs चक्षादि, viz. चक्ष् &c. The root is fubject to *converfion* with either of thefe affixes. The following are a few examples of each in heir undeclined ftate:

सरस्

सरस् *n.* Water, from सृ Move, go; तेजस् *n.* Light, glory, ſplendor, from तिज् Sharpen; तमस् *n.* Darkneſs, from तम् Be dark, dull, gloomy; चेतस् *n.* Mind, ſenſe, from चित् Be ſenſible; वयस् *n.* Age, time of life, ſtage of life, from वय् Go; पयस् *n.* Milk, water, from पी Drink; यशस् *n.* Fame, repute, honour, renown, ſaid to be derived from अश् Poſſeſs, occupy; वक्षस् *n.* The breaſt or cheſt, from वच् Speak; वचस् *n.* Word, ſpeech, from वच् Speak, शिरस् *n.* The head, derived from शॄ Injure; उरस् *n.* The breaſt, cheſt, from ॠ Go, which ſeems a forced deduction; एनस् *n.* Sin, from, इ Go; स्रोतस् *n.* A ſtream, from स्रु Run, flow. रेतस् *n.* Sperm, quickſilver, from रि Go, or री Run out; अगस् *n.* or आगस् *n.* Sin, crime, from अज् *n.* Go; वासस् *n.* Cloathing, from वस् Cover, ſpread. छन्दस् *n.* Verſe, the *Vēda*, liberty, from छद् Hide; वेधस्, *nom.* वेदाः *m.* An epithet of *Bramā* and alſo of *Budha*, from विध् Rule, govern, ordain; अपस् or आपस् *n.* Water, from, आप् Have, poſſeſs, occupy; अम्भस् *n.* Water, from आप् Have, poſſeſs, occupy; अप्सरस् *nom.* अप्सराः *f.* A celeſtial nymph, derived, they ſay, from अप Under, and सृ Move; but better from अप् Water, and सृ Move. *Obs.* There are, perhaps, in all, ſimple and compound, about ſeventy or eighty words in अस्. See page 98, सुवचस् declined.

सर्पिष् *n.* (स् becomes ष् after इ), Oiled butter, from सृप् Go, ſlip; अर्चिष् *n.* Flame, from अर्च् Glorify, worſhip; हविष् Oiled butter, from हु Offer up on the fire, as an oblation; ज्योतिष् A ſtar, or any bright heavenly body, from द्युत् Shine. *Obs.* There are a few more in इस्. See page 98, सुवचस् declined.

चक्षुष् An eye, (स् changed to ष् after उ), from चक्ष् Speak; वपुष् The body, from वप् Sow ſeed, weave; यजुष् A book of the *Vēda*, ſo called

called from यज् Worſhip; धनुष् A bow, from धन् Sound; अयुष् Life-time, long life, from इ Go; and a few others. See page 98, सुवचस् declined.

801. मन् is a termination joined to a claſs of roots called श्रादि, viz. शॄ &c. to form with them miſcellaneous nouns, ſome of the moſt uſeful of which are here given in their crude ſtate as an example.

शर्म्मन् *n.* Peace, quiet, happineſs, from शॄ Injure; वर्म्मन् *n.* Armour, from वृ Cover; चर्म्मन् *n.* Leather, from चर् Go; भर्म्मन् *n.* Gold, wages, from भृ Hold, ſupport; हेमन् *n.* Gold, from हि Quit, leave; जन्मन् *n.* Birth, from जन् Be born; छद्मन् *n.* A cover, concealment, deceit, from छद् Cover, hide; अश्मन् *n.* A ſtone, from अश् Eat; दामन् *n.* A ſnare, a rope, from दा Give; धामन् *n.* A habitation, place of abode, from धा Keep, hold; रोमन् *n.* Hair, from रु Sound; लोमन् *n.* Hair, from लू Cut off; सामन् *n.* One of the four books of the *Vēda*, from षो Deſtroy; नामन् A name, a noun, from नम् Bow; सीमन् *f. nom.* सीमा *f.* A limit, border, boundary, &c. from षि Bind; आत्मन्; Soul, ſpirit, ſelf, from अत् Be in conſtant motion; ब्रह्मन्—*nom.* ब्रह्म *n* The Great Being: God, abſtractedly from all qualities, ब्रह्मा *m.* God, conſidered as creator, or matter in the abſtract, from वृह् Grow large, be great; and a few others. *Obs.* Words of this form are of the eighth declenſion, Claſs V. page 72, rule 108.

802. वन्, diſtinguiſhed in original Grammars by the technical term क्वनिप्, is a termination put after roots to form with them nouns of various ſorts. The क् of क्वनिप् is redundant, to ſhow that the radical vowel ſuffers no change; the प्, that if the root end in a ſhort vowel, a त् muſt be inſerted after it, before the व of वन्; and the इ is ſuperfluous. The following are a few examples:

सुपीवन्

सुपीवन् Who drinks well, from सु Well, and पा Drink. *Nom.* सुपीवा *m.* प्रातरित्वन् Who goes early in the morning, from प्रातः Early, and इ Go, *nom.* प्रातरित्वा *m.* सुत्वन् Who stirs, or churns, from षु Stir, churn, *nom.* सुत्वा *m.* *Obs.* The त् is introduced before वन् in the two last examples, because the roots terminate in a short vowel. Compound attributives of this kind have sometimes a past signification; as मेरु दृश्वन्, *nom* मेरुदृश्वा *m.* One who hath seen the mountain *Mēru*, from मेरु and दृश् See. So बहु दृश्वन् Who hath seen much, and पार दृश्वन् Who hath seen across; राजयुध्वन् Who hath fought a king; सहयुध्वन् Who hath fought with; राजकृत्वन् Who hath made a king. *Obs.* There are also a few noun substantives ending in वन्, whose derivations do not appear; such as अध्वन्, अध्वा *m.* A road or path; अर्व्वन्, अर्व्वा *m.* A horse; ग्रावन्, ग्रावा *m.* A rock, or stone; पर्व्वन्, पर्व्व *n.* A joint, section, division; युवन्, युवा *m.* A youth; अतर्व्वन्, अतर्व्व *n.* One of the four books into which the *Vēda* is divided; and a few others. See page 72, rule 108.

803. वन्, technically called वनिपु, is also put after roots to form nouns; as भूरिदावन्, *nom.* भूरिदावा *m.* Who gives abundantly, from भूरि, and दा Give; वारिजावन *nom.* वारिजावा *m.* Who is produced in water, from वारि and जन् Be born. See page 72, rule 108.

804. WHEN the roots themselves, or modifications of them, are used as nouns, without any affix or addition whatever, they are distinguished, according to circumstances, by one of these technical terms, viz. विण्, विच्, or क्विप्, each of which will be treated of separately.

विण्, by its servile ण्, denotes that the radical vowel must be *augmented*; and, as indicating a rule, it is chiefly applicable to the roots भज् Share, partake, वह् Bear, carry, सह् Bear, suffer, sustain, and,

 according

according to some, प्रच्छ् Ask; which, when their vowels are *augmented*, make the crude nouns भाज्, Who shares, वाह् Who bears or carries, साह् Who bears, suffers, sustains, and प्राछ् Who questions, or asks. Thus formed, these words may be compounded with others; as in the following examples: अर्द्धभाज् Who shares a half; सुखभाज् Who partakes of, or enjoys ease; प्रष्टवाह् Who carries on the back; भारवाह् Who carries a load, or burthen; तुरासाह् Who bears speed, an epithet of *Indra*. These are their crude forms. Their inflections will be found among nouns of the eighth declension.

The following are considered as incidental, or anomalous forms with विण्:—अनडुह् Who bears, or draws a cart, from अनस् and वह्, An epithet of an ox; श्वेत वाह् Who uses a white horse, viz. *Indra*; अवयाज्, from अव and यज्, Who performs the office of a priest negligently; उक्थ शास् Who repeats a part of the *Vēda* called उक्थ, an epithet of a priest, from उक्थ and शंस् Speak; पुरोडाश् What is first offered at an oblation, epithet of oiled butter, from पुरस् Before, and दाश् Give. *Obs.* This last word is sometimes written with a final अ, thus: पुरोडाश. The substitution of ड् for द् is irregular.

804. विच् being applied, forms attributives with the roots पा Drink, रिष् Hurt, रुष् Be angry, and क्रुंच् Move, go; as सोमपा Who drinks of the juice of the *Sōma* plant, (see p. 43); रेष्, *nom.* रेट् *m.* Who hurts; रोष्, *nom.* रोट् *m.* Who is angry; क्रुंङ् *m.* The name of a water bird.

805. क्विप्. The क् is servile to show, that neither *conversion* nor *augmentation* is required in the radical vowel; and the प् is servile to show that if the root end in a short vowel, त् is put after it. The other letters are of no use. Examples: कर्म्मकृत् Who does the work, from

कर्म्म

कर्म्म Work, and कृ Do; अग्निचित् Who collects fire (for a facrifice), from अग्नि, Fire, and चि Collect; सर्व्वजित् Who defeats all, from सर्व्व All, and जि Defeat; देवस्तुत् Who praifes, or glorifies the gods, from देव and ष्टु Praife. (*Obs.* In thefe examples त् is introduced after the final fhort vowel, according to the rule). So सर्व्वदृश्, *nom.* सर्व्वदृक् Who fees all, from सर्व्व and दृश् See, मर्म्मस्पृश्, *nom.* मर्म्मस्पृक् Who touches the heart, from मर्म्म and स्पृश् Touch; विश्वसृज्, *nom.* विश्वसृक् Who created the univerfe, from विश्व and सृज् Create. So वहभ्रश् Who falls from a carriage, from वह What bears or carries, and भ्रश् Fall down; शस्याद् What eats grain: granivorous; क्रव्याद् What eats flefh: carnivorous, from शस्य Grain, क्रव्य Flefh, and अद् Eat. In this manner a great variety of compound attributives may be formed. There are, however, fome inftances where the root requires a peculiar modification, and a few anomalous forms, authorized by cuftom, which remain to be explained.

806. A FINAL व् becomes ऊ when क्विप् is applied, and the root शास् Govern, is changed to शिस् when preceded by another word, or the prepofition आ; but not by any other prepofition; as अक्षद्यू Who plays at dice, a dice player, from अक्ष Dice, and दिव् Play; आशिस्, *nom.* आशीः (स् at the end of a word becomes :) Who hopes, wills, wifhes; *met.* A bleffing, from शास् 1.a. Wifh, hope, govern &c. and आ prefixed; मित्रशिस् *nom.* मित्रशीः Who commands a friend, viz. Who teaches or inftructs him, from मित्र, and शास् as before.

807. THE caufal root छादि fhortens its vowel with क्विप्; as तनुछद् What covers the body. It alfo fhortens it before the affixes त्र, मन्, इस्, and उस्.

808.

808. गिर्, *nom.* गीः A word, what is ſpoken, is derived from गॄ Swallow, by the rules of क्विप्, or from गॄ Make know.

809. THE following words are eſteemed irregularly formed with क्विप्; वाच् *nom.* वाक् Speech, from वच् Speak; दृश्न् What tears, from दॄ Tear; जुहु *nom.* जुहूः Who offers up, from हु Offer up; प्राछ्, *nom.* प्राट् Who aſks, from प्रच्छ् Aſk; श्री Wealth, fortune, सुश्रीः Of good fortune, from श्रि Serve, attend, reſt; स्रूः What runs, from स्रु Run; द्रूः What runs, from द्रु Run; जूः What makes haſte, from जु Make haſte; आयतस्तूः Who praiſes, or flatters, the humble, from ष्टु Praiſe; कटप्रूः Who moves or goes on a mat, from प्रु Move, go, walk; परिव्राज्, *nom.* परिव्राट् Who wanders about, from व्रज् Go, and परि About; दिद्युत् What ſhines, from दिव् Shine; जगत् What goes, viz. the world; दधृष्, *nom.* दधृक् Who holds faſt, is firm, bold, brave; स्रज् What is made, or who makes, from सृज् Make, create; metaphorically, a necklace; उष्णिह्, *nom.* उष्णिक् A particular kind of verse uſed in the *Vēda*, ſaid to be derived from उद् Above, or on high, and ष्णिह् Have affection, love: Whoſe affections are above.

810. WHEN, in forming an attributive of agency with क्विप्, a vowel is ſubſtituted at the end for a ſemivowel and its accompanying vowel, it ſhall be long; as मित्रहूः *m.* Who calls a friend, deduced from मित्र and ह्वे Call, where the वे is changed to उ, according to the rule संप्रसारण.

811. वे Weave, ſew, ध्यै Think, meditate, and प्यै Increaſe, make ऊ, धी, and पी, with क्विप्; the ſemivowels, with their annexed vowels, being changed to their correſponding vowels, and thoſe vowels made long by the preceding rule. सुधीः *m.* One of a good underſtanding; ऊः *m.* Who weaves, ſews; आपीः *m.* Who increaſes.

812. THE semivowels and accompanying vowels of सिव् Dry, go, अव् Preserve, go, shine, please, satisfy, &c. &c. मव् Bind, tie, ज्वर् Be diseased, and त्वर् Make haste, are changed to ऊ with क्विप्; as स्यूः *m.* Who dries, goes; ऊः *m.* Who preserves, goes, shines; मूः Who ties, binds; जूः *m.* Who is diseased; तूः *m.* Who is quick. Their crude forms are स्यू, ऊ, मू, जूर्, and तूर्.

813. छ्, or व्, preceded by र्, suffers elision with क्विप्; also before any consonant except a nasal, a semivowel, or ह, provided the rule do not require *conversion.* Thus मूर्छ् Be insensible, makes मूर्, *nom.* मूः Who is insensible; धुर्व् Injure, makes धुर् *nom.* धूः Who injures, burthens.

814. ऊ (as ऊ, who preserves, in rule 812), preceded by अ, with it forms औ; as जनौः Who keeps or preserves mankind, from जन Person, and ऊ.

815. THE roots यम्, मन्, तन्, and गम्, lose their final nasals with क्विप्, and then take त् after their short vowels, according to rule 805, page 458; as संयत् Who ceases or refrains altogether; परिमत् Who minds, believes, knows entirely; परीतत् Who spreads, extends all round, or completely. *Obs.* Here the इ of परि is made long, which is sometimes allowable before a word with क्विप्. अरण्यगत् Who goes or wanders in a forest.

816. WHEN the root अंच्, Move, go, honour, worship, formed according to the rules of क्विप्, follows in composition any word of the class सर्व्वादि, viz. Any pronoun, or pronominal (See Chap. IV. p. 107), the word विश्वच् Every where, or देव A celestial, अद्रि shall be substituted for the last vowel with the following consonant of any of those words; सर्व्वद्र्यंच् *nom.* सर्व्वद्र्यङ् Who worships all, or every thing;

विष्वद्र्यंच्

विष्वद्र्यंच्, *m.* विष्वद्र्यंङ् Who worſhips every where; देवद्र्यंच्, *nom.* देवद्र्यंङ् Who worſhips the celeſtials. The following are eſteemed anomalies: अमुद्र्यंच्, अदद्र्यंच्, अदमुयंच्, अमुमुंच्, Who worſhips this, all derived from अदस् This. See page 114.

817. WHEN अंच्, formed with क्विप्, is preceded in a compound word by सह With, सं Together, altogether, and तिरस् Crooked, thoſe words are, reſpectively, changed to सध्रि समि, and तिरि; as सध्र्यंच् Who worſhips with others; सम्यंच् Who worſhips completely, or well; तिर्य्यंच् Who worſhips indirectly, or who goes crookedly.

818. वीरुध् *nom.* वीरुत् The name of a plant, is derived from वि and रुह् Grow, by ſubſtituting ध् for ह्, and lengthening the vowel of the prepoſition. This word too is of the claſs क्विप्.

819. THE root दृश् See, look, modified by the affixes अक् (अ without *converſion* or *augmentation*), क्ष्क् (ſubſtituting क्ष् for श्, without altering the vowel), and क्विप् (as before), ſo as to become दृश, दृक्ष्, or दृश्, is uſed as an attributive of *likeneſs*, or *reſemblance*, when put after any pronoun, pronominal, समान Same, or भवत् Maſter, in its crude form, and may generally be interpreted by the Engliſh word *like*. स is ſubſtitued for समान, ई for the pronoun इदम् This, की for किम् What, and अमू for अदस् This or that; and आ is ſubſtituted for the finals of the reſt. Examples: सदृश्, सदृक्ष्, or सदृश्, Like, the ſame; ईदृश, &c. &c. Like this; कीदृश् &c. What like? or, Like what? अमूदृश, Like that, or this like; तादृश, &c. Like that; अन्यादृश, &c. Like another, or otherlike, otherwiſe; सर्व्वादृश, &c. Like all, all like; भवादृश, &c. Like maſter, viz. like you, ſir. The two crude pronouns युस्मद् You, and अस्मद् I, are changed to त्वा and मा; as त्वादृश &c. Like thee; मादृश, &c. Like me.

820. WHEN

320. WHEN the roots क्राम Step, गम् Go, खन् Dig, मन् Give, and जन् Produce, be born, are applied to form compound attributives, they are ſometimes changed to क्रा, गा, खा, मा, and जा; as उदधिक्राः *m.* Who ſteps or ſtrides the ocean, viz. Poſſeſſes it; अग्रेगाः *m.* Who goes before, precedes; विषखाः *m.* Who digs the root of the lotus; गोषाः *m.* Who gives a c ow अवजाः *m.* Who is the produce of water.

Of forming attributive Nouns implying the poſſeſſion of the Property, Habit, Aptitude, or Diſpoſition to do, or to be, what is denoted by the Root.

321. THE following affixes ſerve to form nouns attributive of the poſſeſſion of the property, habit, aptitude, or diſpoſition to do, or to be, what is implied by the root to which they are ſubjoined.

इष्णु ſubjoined to any cauſal root, ſuch as कारि, &c. to भ्राज् Shine, भू Be, सह् Bear, ſuffer, रुच् Pleaſe, चर् Go, वृध् Increaſe, वृत् Come to paſs, paſs, exiſt, जन् Produce, with प्र prefixed, त्रप् Be aſhamed, with अप prefixed, कृ Make, do, with अलं prefixed, and कृ Make, do, with निर् and आ prefixed; alſo मद् Be mad, merry, पत् Fall, fly, and पच् Cook, mature, ripen, each with उत् prefixed, forms attributive nouns of this ſpecies; as in theſe examples: कारयिष्णु Who poſſeſſes the habit of cauſing to do; भ्राजिष्णु What habitually ſhines, ſplendent; भविष्णु What naturally is or exiſts, exiſtent; सहिष्णु What is of a diſpoſition to bear, patient; रोचिष्णु Of a nature to pleaſe or be agreeable; चरिष्णू What is diſpoſed to move; वर्धिष्णु Of a nature to increaſe: वर्त्तिष्णु What comes to paſs, or exiſts, exiſtent; प्रजनिष्णु Of a nature to bring forth, or produce: productive, prolific; अपत्रपिष्णु Diſpoſed

to

to be afhamed: bafhful; अलंकरिष्णु Fit to adorn: ornamentive; निरा करिष्णु Of a nature to expel or drive out; उन्मदिष्णु Habitually mad or foolifh; उत्पतिष्णु Apt to fly up or rife; and उत्पचिष्णु Of a nature to ripen, mature, cook. *Obs.* इष्णु requires *converfion* in the radical vowel.

ष्णु, without change in the radical vowel, is ufed after भू Be, and जि Conquer; as भूष्णु Of a nature to be or exift, exiftent; जिष्णु Who poffeffes the power to conquer. *Obs.* This affix is called इष्णुच्.

स्नु, with *converfion*, forms nouns of this kind, when affixed to the roots ग्लै Be dull, joylefs, म्लै Wither, fade, lofe beauty, क्षि Wafte, decay, स्था Stand, ftay, पच् Cook, ripen, mature, and मृज् Clean, with परि prefixed. Examples. ग्लास्नु What makes dull or joylefs; म्लास्नु What fades or withers; स्थास्नु What is difpofed to ftand, ftop, or ftay: permanent, fteady; क्षेष्णु Apt to wafte or decay; पक्ष्णु Difpofed to ripen, mature, cook; परिमार्ष्णु Of a property to make very clean. *Obs.* मृज् augments its vowel before any affix, when not forbidden by a fpecial rule.

नु, without alteration in the radical vowels, is ufed after क्षिप् Throw, त्रस् Fear, dread, गृध् Covet, be greedy, and धृष् Dare, brave, be bold; as क्षिप्नु Apt to throw; त्रस्नु Apt to be afraid: fearful: गृध्नु Difpofed to covet: greedy, covetous; धृष्णु Apt to brave, dare: bold, daring. *Obs.* This affix is called क्नुक्.

उक, with *augmentation*, forms fimilar attributives joined to शृ Hurt, injure, स्था Stand, भू Be, कम् Want, defire, गम् Go, हन् Strike, fmite, kill, लष् Defire, luft for, वृष् Rain, fhed water, पत् Fall, and पद् Go. Ex. शारुक Hurtful, injurious; स्थायुक What ftops, ftays; भावुक What exifts; कामुक Difpofed to long for, or defire: luftful; गामुक Difpofed to go, move, or travel; घातक Difpofed to injure, kill: hurtful, injurious,

cruel,

cruel, murderous; लाषुक That longs or lusts for; वर्षुक Disposed to rain: rainy; पातुक Apt to fall; पादुक Of a nature to go. *Obs.* This affix is called उनुक.

आक, called षाक, forms like attributives with भिक्ष् Beg, जल्प् Speak, कुट्ट् c. Blame, reproach, divide; लुण्ट् Steal, thieve, and वृ 9.r. Serve; as भिक्षाकः *m.* भिक्षाकी *f.* Who begs; जल्पाकः *m.* जल्पाकी *f.* Who talks much; कुट्टाकः *m.* कुट्टाकी *f.* Who despises, reproaches, holds in contempt; लुण्टाकः *m.* लुण्टाकी *f.* Who is apt to thieve or steal; वराकः *m.* वराकी *f.* Habituated to serve.

आलु is affixed to पति 10. Fall, गृहि 10. Take, स्पृहि 10. Hope, desire, and शी Rest, sleep, repose, to form the following attributives: पतयालु Apt to fall; गृहयालु Inclined to take; स्पृहयालु Disposed to hope or long for; शयालु Inclined to sleep or rest. *Obs.* As roots of the tenth conjugation take इ like causals, it is therefore added to the roots पत्, गृह्, and स्पृह्.

रु affixed to शद्ल् Fall, षद्ल् Sink, yield, give way, षि Bind, धे Drink, and दा 3. Give, forms similar attributives; as शद्रु Apt to fall; सद्रु Apt to sink, as under affliction, &c.; सेरु Apt to bind; धेरु Apt to drink; दारु Disposed to give. * *Obs.* The commentators say, that दारु may also be derived from दा 2. or दो 4. Cut, दे 1. Nourish, cherish, and दै 1. Make pure, and signify also, apt to cut, nourish, or purify. N. B. In some original works मि Throw, scatter, is put for षि and मेरु Apt to throw, instead of सेरु.

मर, with no change of vowels, called क्मर, forms similar attributives with घस् Eat, अद् Eat, and सृ Go; as घस्मर Apt to eat: gluttonous; अद्मर Disposed to eat: voracious; सृमर Apt to move.

उर, called घुर, forms attributives of the same sort with भिद् Be kind

or

or affectionate; भास् Shine, and भंज् Break; as भिदुर Inclined to be kind, affectionate; भासुर Difpofed to fhine, or difplay fplendour, fplendid; भंगुर Apt to break, fragile, brittle.

उर, called कुर, forms like attributives with छिद् Divide, fplit, भिद् Divide, and विद् Know; as छिदुर Apt to divide or fplit; भिदुर Apt to divide; विदुर Habitually knowing or wife: विदुरः *m.* A proper name.

ऊक forms fimilar attributives when affixed to जागृ Awake, alfo to the reiterative forms of यज् Worfhip. जप् Repeat in filence, वद् Speak and दंश् Bite; as जागरूक Apt to keep awake: vigilant, wakeful; यायजूक In the habit of worfhipping repeatedly; जंजपूक Who is conftantly repeating to himfelf; वावदूक Who is continually talking; दन्दशूक Who bites feverely, or repeatedly.

इ, called कि, is affixed to the reiterative *proper* forms of चल् Go, पत् Fall, सह् Bear, fuffer, and वह् Bear, carry, to form the like attributive nouns; as चाचलि Who moves continually; पापति Who falls repeatedly; सासहि Who repeatedly bears or fuffers; and वावहि Who bears or carries often. इ, called कि, is alfo ufed after roots in आ, ऋ, or ॠ; alfo after thofe which drop their penultimate; as दा Give, ददि Who gives; धा Keep, hold, दधि Who holds, keeps; कृ Make, do, चक्रि Who does,wh o is active; जन् Bring forth, produce, जज्ञि Who produces: productive, prolific; खन् Dig, चख्नि Who digs; हन् Strike, fmite, kill, जघ्नि What kills; गम् Go, जग्मि What goes, &c.

वर, with *converfion*, forms attributive nouns with यायाय Move indirectly, भास् Shine, कस् Go, ष्ठा or स्था Stand, ईश् Be noble, grand, पिस् Form members, and मद् Madden, with प्र prefixed; as यायावर That moves indirectly or crookedly, यायावरः *m.* The country of *Kambōja;*

Kambōja; भास्वर That ſhines, ſplendid, elegant; कस्वर That goes or moves; स्थावर That ſtands or remains: fixed, permanent; ईश्वर Who is noble: ईश्वरः *m.* A lord, maſter, ſovereign, an epithet particularly applied to *Siva*; पेश्वर That forms members, embodies; प्रमद्वर What makes mad or intoxicates with love, &c. प्रमद्वरा *f.* The name of a female character in a beautiful epiſode in the *Mahābhārata*.

वर्, without *converſion* or *augmentation*, called क्वरप्, forms attributives with इ Go, सृ Go, जि Conquer, नश् Deſtroy, and गम् Go; as इत्वर That goes; सृत्वर That goes or moves, जित्वर That conquers; नश्वर That ruins or deſtroys: ruinous, deſtructive; गत्वर That goes. *Obs.* The redundant प् in क्वरप् denotes the introduction of त् after a ſhort vowel; and that the म् of गम् is dropped.

र, with *converſion*, forms attributives with हिंस् Hurt, injure, दीप् Shine, कम्प् Shake, जस् Releaſe, with the privative अ prefixed, स्मि Smile, कम् Deſire, and नम् Bow, Bend; as हिंस्र What injures, hurts, or kills: hurtful, injurious; दीप्र That ſhines: ſplendid, brilliant; कम्प्र That ſhakes, quakes, or trembles; अजस्र That does not releaſe: conſtant, perpetual; स्मेर That ſmiles: ſmiling; कम्र That longs or deſires: नम्र That bends or bows: humble.

उ forms attributives with volitive roots, भिक्ष् Beg, and शन्स् Tell, praiſe, with आ prefixed; as रिप्सु That wants to begin, from रिप्स् deduced from रभ्; लिप्सु That wants to obtain: covetous, from लिप्स् deduced from लभ् Obtain; भिक्षु That begs, भिक्षुः *m.* A beggar; and आशंसु That celebrates, praiſes. *Obs.* The following are eſteemed anomalous forms with उ: इच्छु Who deſires, from इष् Deſire; विन्दु That knows: intelligent, from विद् Know.

नज्

नज् forms attributives in their crude ſtate, put after ष्वप् or स्वप् Sleep, तृष् Thirſt, and धृष् Be bold, daring; as स्वप्नज् That ſleeps, habitually ſleepy; तृष्णज् That thirſts, habitually thirſty; धृष्णज् Bold, daring.

आरु, with *converſion*, forms ſimilar attributives with शॄ Hurt, injure, and वद् (इ) Salute; as शरारु That hurts, injures: injurious, hurtful; वन्दारु That ſalutes: polite, complaiſant.

रु and लुक are two affixes which form the like attributives with भि Fear; as भीरु and भीलुक That fears: fearful, timid. *Obs*. Theſe two terminations are technically called क्रु and क्लुक. The ſhort इ of भि is made long.

आय्य, put after स्पृहि 10. Hope, deſire, गृहि 10. Take, श्रु Hear, दृ Honour, and जि Conquer, forms with them attributives like the former; as स्पृहयाय्य Who poſſeſſes hope or deſire: hopeful, deſirous; गृहयाय्य That takes or accepts; श्रवाय्य That hears; जयाय्य That defeats: victorious.

अन्त forms attributives affixed to the cauſal roots गण्डि, from गड्ड (इ) Cheek, मण्डि, from मड्ड (इ) Adorn, जनि, from जन् Produce, and नन्दि from नद् (इ) Proſper, be happy, rejoice; alſo to जि Conquer; as गण्डयन्त That cauſes (beauty to) the cheek; मण्डयन्त That makes ornament or adorn; जनयन्त That cauſes to produce; नन्दयन्त That cauſes to rejoice, be happy; जयन्त That gains victory, victorious.

इत्नु forms ſimilar attributives put after स्तनि Make a noiſe, thunder, गदि Make ſpeak; मदि Make intoxicated, mad, merry, हृदि Make joyful, and दुषि Make bad, ſpoil, deprave; as स्तनयित्नु That thunders: epithet of a cloud; गदयित्नु What makes ſpeak or talk, what promotes

promotes converſation : गदयित्नुः *m.* Love, luſt, a luſtful man, a talkative man ; मदयित्नु That maddens, intoxicates, makes merry ; हृदयित्नु That rejoices the heart ; दूषयित्नु That ſpoils or depraves.

वि (called क्विप्) forms attributives duly affixed to कॄ Throw, ſcatter, गॄ Swallow, and जागृ Awake, as कीर्वि That throws or ſcatters ; गीर्वि That ſwallows ; जागृवि That awakes, wakeful.

उ (called डु) forms attributive nouns with भू Be, preceded by स्वयं Self, शं Joyful, happy ; or the prepoſitions वि, सं, or प्र ; as स्वयंभु Self-exiſtent, स्वयंभुः *m.* An attribute of *Brahmā* ; शंभु That exiſts happily, शंभुः *m.* An attribute of *Siva*, and alſo of *Brahmā* ; विभु That exiſts, ſeparately, or diſtinctly, विभुः *m.* An attribute of *Viſhnu*, ſometimes given alſo to *Siva* ; प्रभु That exiſts with eminence, प्रभुः *m.* A maſter, lord ; संभु That exiſts together, or together with : co-exiſtent. *Obs.* The redundant ड् of डु ſerves to denote that the radical ऊ of भू muſt give place to the affix उ.

On the Formation of Miſcellaneous Subſtantive Nouns from their Roots.

822. अ, technically called घञ्, ſerves to form a variety of ſubſtantive nouns. If the root end in च्, it is changed to क्, and if in ज् to ग्. This is denoted by the ſervile घ् ; while the redundant ञ् implies that the radical vowel is ſubject to *augmentation*. पाकः *m.* A cooking, a ripening, from पच् Ripen, cook ; यागः *m.* Worſhip, from यज् Worſhip ; त्यागः *m.* A quitting or leaving, from त्यज् Quit, leave ; भागः *m.* A portion, ſhare, from भज् Share, ſerve ; आयः *m.* Arrival, from अय् Go ; भावः *m.* Being, exiſtence, eſſence, from भू Be ; चायः *m.* A collection, from चि Collect, gather ; दायः *m.* A gift, from दा Give : कामः *m.* Deſire, from कम Long or luſt for, deſire ; &c. &c. So the following, and ſimilar

ſimilar words compounded with prepoſitions: प्राकार: A rampart, from कृ Make, with प्र prefixed (the अ of प्र made long, allowable when घञ् is the affix); प्रासाद: *m.* A palace, from सद् Sink down, repoſe, with प्रा for प्र, prefixed; उपाध्याय: A preceptor, from इ Go, with उप With, by, and अधि Over—अध्याय: Going over, reading, ſtudy—He with whom one reads or ſtudies; समाज: *m.* Society, convention, aſſembly, herd, flock, from सम् Together, and अज्; or from सम Equal, ſame, and अज्; विकार: Undoing, ruin, diſeaſe, diſorder, from कृ Do, and वि; आचाम: *m.* Sipping water, rincing the mouth, from आ and चम् Eat, drink, ſip; विश्राम: *m.* Reſt, from वि and श्रम् Weary, grow fatigued; पाद: *m.* The foot, from पद् Go; दास: *m.* A ſervant, from दास् Give; लाभ: *m.* Getting, obtaining, from लभ् Get, obtain: दुर्लभ *adj.* Of difficult attainment, सुलाभ *adj.* Of eaſy acquirement.

The following words are eſteemed irregulars formed with अ, called घञ्: स्यद: *m.* A running, from स्यन्द् Run as a liquid; एध: *m.* fuel, fire-wood, from इन्ध् Kindle; अवोद: *m.* Corruption, waſting away, from उन्द् Moiſten, with अव prefixed; हिम श्रथ: *m.* Releaſe from cold, from हिम Cold, froſt, ſnow, and श्रन्थ Releaſe, let looſe. So प्रश्रथ: *m.* Perfect releaſe, from प्र and श्रन्थ् Releaſe. स्फार: *m.* or स्फाल: *m.* A bubble, hail, from स्फुर् or स्फुल् Start, expand; राग: *m.* Paſſion, anger from रंज् Colour; काय: *m.* The body, निकाय: Habitation, and आकाय: *m.* A collection, from चि Collect.

823. अ, by ſome called अल्, and others अ, is an affix of very general application to form nouns of various ſorts; and it requires the radical vowel to be *converted*. A great many words formed with घञ् may alſo be formed by अ. Examples: चयं: *m.* or संचय: *m.* A collection, from सं and चि; स्तव: Praiſe, from स्तु; भव: *m.* Being, exiſtence, birth,

birth, &c. from भू; लयः *m.* Diſſolution, from ली; करः *m.* Hand, hail, &c. from कृ Do; मदः *m.* Joy, intoxication, &c. from मद्; शमः *m.* Peace, quiet, from शम् Grow quiet. *Obs.* Words of this form occur in every page, and are to be found in dictionaries.

824. अन, with *converſion*, called युट्, and by ſome अनट्. The redundant ट् indicates that words of this claſs generally form their feminines in ई, called ईप्. अन may be added to almoſt any root to form nouns expreſſive of the ſubſtantive action, and may generally be Engliſhed by nouns in *ing*; as करणं *n.* A doing, from कृ Do; भवनं *n.* A being, from भू Be; चयनं *n.* A gathering or collecting, from चि Gather, collect; हवनं *n.* An offering, ſacrificing, from हु Give, offer up; दानं *n.* The act of giving, alſo a gift, from दा Give; स्थानं *n.* Standing, a ſtation, from ष्ठा Stand; पचनं *n.* A cooking, ripening, maturing, from पच् Cook, &c. दूषणं *n.* Spoiling, corrupting, from दुष् Spoil, corrupt; शयनं *n.* Sleeping, from शी Sleep; ष्ठीवनं or ष्ठेवनं *n.* Spitting, from ष्ठिव् Spit; सीवनं or सेवनं, from षिव " Sow, weave, सेवनं *n.* Serving, from सेव् Serve, &c. &c. Words of this claſs beginning with स्न, or स्थ, ſink the स् when preceded by उत् Up; as उत्थानं *n.* A ſtanding up, from ष्ठा or स्था Stand; उत्तंभनं *n.* A ſtanding up ſtiff, like a poſt, from ष्टभ् (इ) or स्तभ् (इ). *Obs.* Words of this form, ſimple and compound, are exceedingly numerous. They are generally found in the neuter gender, when expreſſive of the mere act of the verb; but as they are very often put adjectively, they then follow the gender of the ſubſtantive. Examples: पचनोग्निः *m.* Cooking fire, where पचन Cooking, is made to agree with अग्निः Fire; पचनीस्थाली *f.* A cooking veſſel, where पचन is put in the feminine gender to agree with स्थाली. It is alſo ſubject to vary its gender when put laſt in a compound epithet;

as दुर्योधनः *m.* A bad fighting (man), a proper name or epithet; सुयोधनः *m.* A good fighting (man) A few words alſo are made to end in अना *f.* as will be ſeen preſently.

825. आखः *m.* आखरः *m.* आखनिकः *m.* and आखनिकवकः *m.* are four words ſignifying *the earth thrown up in digging*, derived from खन् Dig, with आ prefixed, by ſubjoining four terminations, called in ſome ſyſtems of grammar ड, डर, इक, and इकवक. *Obs.* ड is ſervile to mark the eliſion of the final in the two firſt words.

826. त्रिम, called त्रिमक्, is applied to roots in the liſts diſtinguiſhed by a ſervile डु, to form attributives of the act by which the ſubſtantive thing has been produced; as कृत्रिम Produced by making: factitious, artificial. कृत्रिमो घटः *m.* An artificial vaſe

827. अथु, with *converſion*, forms noun ſubſtantives of the act, with all roots diſtinguiſhed in the liſts by a ſervile टु; as वेपथुः *m.* A ſhaking, or trembling, from वेप् Shake.

828. न, called नङ्, forms nouns expreſſive of the act, put after the roots स्वप् Sleep, रक्ष् Preſerve, यत् Endeavour, ſtrive, प्रच्छ् Aſk, विच्छ् Shine, याच् Seek, beg, and यज् Worſhip, ſacrifice. The finals of प्रच्छ् and विच्छ् are changed to श् before न. Examples, स्वप्नः *m.* Sleep, a dream; रक्ष्नः *m.* Preſervation; यत्नः *m.* Endeavour; प्रश्नः *m.* A queſtion; विश्नः Splendour; याच्ञा *f.* A ſeeking, begging: a requeſt or petition; यज्ञः *m.* Worſhip, a ſacrifice.

829. इ, called कि, forms ſubſtantives with the roots दा and धा, preceded by अन्तर् Within, or a prepoſition. The final is dropped; as अन्तर्धिः *m.* Keeping within: concealment; आदिः *m.* Beginning; आधिः *m.* Diſtreſs of mind; परिधिः *m.* Circumference; सन्धिः *m.* Putting together, conſtruction, compoſition; विधिः *m.* Rule, order, regulation,

regulation, &c. An epithet of the Supreme Being. When धि deduced from धा Keep, preserve, with or without a prepofition, is put after a noun in a compound ftate, it forms an attributive of holding or containing; as वारिधिः *m.* What contains the waters: the fea; अंभनिधिः *m.* That in which the waters are held, viz. the ocean; पयोनिधिः *m.* That in which milk or water is held; the sea of water or milk.

830. ति, called क्ति. This affix fubjoined to roots forms a numerous clafs of noun fubftantives in the feminine gender, generally expressive of the refult of the action; as भूतिः *f.* Exiftence, plunder, booty, from भू; कृतिः *f.* Action, from कृ; बुद्धिः *f.* Underftanding, wifdom, from बुध्; स्मृतिः *f.* Memory, remembrance, from स्मृ; गतिः *f.* Movement, motion, from गम्; शक्ति *f.* Power, ability, from शक्; प्रह्लत्तिः *f.* Joy, from ह्लाद्; फुल्तिः *f.* Perfection, from फुल्ल्; with many others.

The following words fubftitute नि for ति; as कीर्णिः *f.* A throw, from कॄ; गीर्णिः *f.* A fwallow, or gulp, from गॄ; ज्यानिः *f.* Oldnefs, antiquity, decrepitude, from ज्या; हानिः *f.* Quittance, lofs, from हा. So after the clafs of roots called ल्वादि, in the lifts marked गि; as लूनिः *f.* A cut, or incision, from लू Cut, lop; पूनिः *f.* Purenefs, purity, from पू Purify.

The following are esteemed anomalously formed with ति: सातिः *f.* Deftruction, from षो; हेतिः *f.* The glare of weapons, or of the fun, from हि Move; यूति *f.* A mixture, from यु Mix; जूतिः *f.* Quicknefs, hafte, fpeed, from जु Make hafte.

831. या, called क्यप्, forms nouns in the feminine gender with the roots शी Sleep, व्रज् Go, move, यज् Worfhip, विद् Know, षु or सु Bring forth, कस् Sit, मन् Mind, refpect, know, चर् Go, भृ Support, maintain, अटाटय Move about, इ Go, अज् Go, with सं prefixed, पत् Fall,

Fall, with नि prefixed, and सद् Sink, yield, with नि prefixed. The redundant क्, as ufual, implies that neither *converfion* nor *augmentation* takes place, and that प् and त् muft be put after a fhort vowel. Examples. शय्या *f.* A bed; व्रज्या *f.* A journey, travelling; इज्या *f.* Worfhip; विद्या *f.* Knowledge, fcience; सुत्या *f.* Bringing forth, parturition; आस्या *f.* A fitting; मन्या *f.* Refpect, knowledge; चर्य्या *f.* Moral conduct; भृत्या *f.* Support, maintenance; अटाट्या *f.* Great travelling; इत्या *f.* A going; समज्या *f.* A congregation or affembly; निपत्या *f.* A falling in or on; and निषद्या *f.* Retirement, a place of retirement.

या, called क्यप्, and श, is put after कृ. The श् implies that the root takes the fame form as in the prefent tenfe paffive. *Ex.* कृत्या *f.* and क्रिया *f.* An act, or action.

या, with *converfion*, is put after सृ Go, and जागृ Awake, to form nouns; as परिसर्य्या *f.* A movement about: circumambulation; जागर्य्या *f.* The being awake, wakefulnefs.

आ is an affix employed to form feminine nouns fubjoined to the root शंस् Praife, or to any volitive, reiterative, or nominal, derivative root; as प्रशंसा *f.* Praife, applaufe; दिदृक्षा *f.* A wifh to fee; जिज्ञासा *f.* A defire to know, चिकीर्षा *f.* A defire to do; पिपासा *f.* An inclination to drink: thirft; शिक्षा *f.* The defire to be able: learning, ftudy; जिगीषा *f.* The wifh to conquer, &c. अटाट्या *f.* A travelling much or frequently, &c. कण्डूया *f.* A fcratching, &c.

आ is alfo affixed to form feminine nouns to any root having a *heavy* vowel (long by nature or pofition), provided it be of a nature to admit of the prefix इ before the paffive participle in त (क्त). See page 417, rule 702. Example. ईहा *f.* Search, endeavour, from ईह्; जागरा Wakefulnefs, from जागृ. But though the vowel be *heavy*, if the root do not admit

admit of इ in क्त, the feminine is formed by affixing ति (क्ति). See p. 473, r. 830. Example. नीतिः *f.* Moral conduct; राद्धिः *f.* Accomplishment, from राध्.

आ forms alſo the following feminine nouns, but anomalously: इच्छा *f.* Deſire, want, from इष्; जरा Old age, decrepitude, from जॄ; आरा *f.* A ſort of knife for cutting leather, from ऋ; तुला *f.* A pair of ſcales or balance, from तुल् Weigh; तारा *f.* A ſtar, from तॄ Paſs; राधा *f.* A proper name, the ſtar *Rādhā*, lightning, from राध् Accompliſh; धारा *f.* A ſtream, the edge of a knife, &c. the going of a horſe, &c. from धृ; गोधा *f.* An animal called *guana*, from गुध्; हारा *f.* A ſtring of beads, from हृ; कारा *f.* A priſon, putting to death; लेखा *f.* A ſtroke, line, writing, from लिख् Write; रेखा *f.* A ſtroke, line, perhaps from लिख्, र् and ल् being interchangeable; चूडा *f.* A top-knot, creſt, the creſt of a peacock or other bird, root uncertain, unleſs from चुड् Divide, cleave. *Obs.* Some derive चूडा from चुद् Urge, and give it the ſame meaning as चोदना *f.* An urging, which ſeems to be ill founded.

The following feminine nouns are alſo formed by affixing आ to their reſpective roots: भीषा *f.* Fear, terror, from the derivative root भीषि; चिन्ता *f.* Thought, from चित् (इ) 10.; पूजा *f.* Worſhip, from पूज् 10. कथा *f.* A tale, ſtory, ſpeech, from कथ् 10.; कुम्बा *f.* A place of concealment, from कुब् (इ) 10.; चर्चा *f.* Search, enquiry, inveſtigation, ſtudy, reſearch, from चर्च् 10.; स्पृहा *f.* Hope, deſire, from स्पृह् 10.; तोला *f.* Weight, balance, ſcales, from तोल् 10.; and दोला *f.* A ſwing, from दोल् 10. So पचा *f.* Cookery, from पच्; ज्वरा Sickneſs, from ज्वर्; जरा *f.* Decrepitude, from जर्; भिदा *f.* Diviſion, ſeparation, from भिद्; गुहा *f.* A cave or cavern, from गुह्; विदा *f.* Knowledge, wiſdom, from विद्; क्षिपा *f.* A caſt or throw, from क्षिप्; जना *f.* Production, a

bringing

bringing forth, generation, from जन्; पीडा *f.* Trouble, pain, oppreſſion, from पीड्; सरा *f.* Motion, movement, from सृ; वसा *f.* Lymph, from वस्; रुजा *f.* Sickneſs, from रुज्; घटा *f.* An aſſembly, from घट्; व्यथा *f.* Pain, trouble, from व्यथ्; प्रथा *f.* Celebrity, celebration, from प्रथ्; and त्वरा *f.* Speed, from त्वर्.

832. आ, called ङ, forms nouns feminine with roots in आ compounded with अन्तर् Within, श्रत् True, or a prepoſition; as अन्तर्धा *f.* A keeping or placing within or between: a covering or concealing, from धा Keep; श्रद्धा *f.* Faith, belief, a keeping or holding true, from धा Keep; संज्ञा *f.* A name, a technical term in ſcience, cognizance, from ज्ञा Know, and सं With, together; प्रमा *f.* Authority, example, from प्र and मा Meaſure.

833. अना, called अन, forms feminine nouns put after cauſals, and other derivatives, which form their roots by affixing इ, called णि; alſo after इषि (इष्) Deſire, ग्रन्थि (ग्रन्थ्) Put in order, श्रन्थि (श्रन्थ्) Slacken, looſen, releaſe, विद् 2. Know, वद् 1. (इ) Salute, and आस् Sit; as कारना *f.* A cauſe, इषणा *f.* Deſire, volition; ग्रन्थना *f.* A ſtringing, arranging: श्रन्थना *f.* A looſening, ſetting free, releaſing; वेदना *f.* A knowing, knowledge; वन्दना *f.* A ſalutation; and आसना *f.* A ſitting; See p. 471, rule 824.

834. इ, called इञ्, is ſometimes put after a root to form a feminine noun, when a queſtion is put and anſwered; as कारिः *f.* in the following ſentences: *Queſtion.* कां कारिमकार्षीः What work haſt thou done? *Anſwer.* सर्व्वां कारिमकार्षं I have done all the work.

835. अनि is an affix occaſionally uſed to form a feminine noun in a ſentence, when malediction is implied, which noun is preceded by a privative particle. Examples: अजीवनिस्ते भूयात् Mayst thou experience non-

non-exiſtence! or, literally, may non-exiſtence, or lifeleſsneſs, be unto thee! अप्रयाणिस्तव भूयात् May'st thou not proceed! or, literally, may thy non proceedure be, or come to paſs. *Obs.* Such ſentences ſeldom appear.

836. अ, called खल्, occaſionally forms a noun when put in compoſition with ईषत् A little, दुर् Bad, hard, difficult, or सु Good, eaſy; as ईषदाढ्यंभवं भवता Property (is) of little value with you, Sir. दुराढ्यंभवं Property of bad or little value. ईषत् करः घटस्त्वया A jar of little make by thee. दुष्करः Hard or bad make. सुकरः Good or eaſy make. *Obs.* Theſe laſt two compounds may be interpreted ſeveral ways; as hard or difficult to do; or, who does ill, &c. Eaſy to do; or who does well, &c.

837. अन is indifferently uſed as the termination of a noun preceded by ईषत्, दुर्, and सु; as सुदर्शन or सुदर्श Well looking; सुशासन or सुशास Well governing; दुर्योधन or दुर्योध Bad or hard fighting; सुधर्षन or सुधर्ष Eaſy or good ruling; ईषन्मर्षण or ईषन्मर्ष Little ſuffering. *Obs.* Theſe, and ſimilar compounds, are ſometimes uſed ſubſtantively, often as adjectives, with an active or a paſſive ſignification, and occaſionally as proper names. Thus सुदर्शनं *n.* Means the act of looking well; सुदर्शनः *m.* A well looking (man), or a well seeing (man), or (a man) eaſy to be ſeen. सुदर्शनः *m.* is alſo the name of the *Chakra* or *Diſcus* of *Viſhnu.* See p. 473, r. 830.

Of miscellaneous Words formed with the affixes called उनादि, &c.

838. THE affixes about to be noticed are technically called उनादि, viz. उ, &c. The words formed by them are moſtly of common occurrence, and, of courſe, very uſeful; but their derivations from certain roots appear

appear, in many inſtances, very vague and unſatisfactory; particularly when neither the meaning of the aſſigned root, nor its radical letters, correſpond with thoſe of the ſuppoſed derivative. To reconcile this, the grammarians give many rules; but as theſe are, very often, arbitrary attempts to reconcile absurdities, it has been judged proper to omit them, and to give mere liſts of a few of the words, according to their endings, followed by the roots from which they are ſuppoſed to be derived. The more ancient grammarians ſeem to have omitted this claſs of words, perhaps becauſe they were too anomalous.

839. उ is an affix uſed as the termination of a very conſiderable claſs of nouns. If the vowel of the ſuppoſed radical is *augmented* in the derivative, this affix is called उण् or उन्, if *converted* उ, and if neither of theſe changes takes place, कु. But as the effect of theſe diſtinctions will be perceived in the words themſelves, it will be needleſs to take any further notice of them. The following, therefore, is a liſt of nouns formed by the affix उ:

कारुः *m.* A maker, from कृ Do; वायुः *m.* The wind, from वा Blow, move; पायुः *m.* The *anus*, from पा Drink; जायुः *m.* A medicine, or remedy, from जि Conquer; मायुः *m.* Bile, from मि Throw; स्वादु *adj.* Sweet, delicious, from स्वद् Reliſh, taſte; साधुः *m.* An honeſt, upright, good man, from साध् Accompliſh; becauſe, ſay they, he accompliſhes another's buſineſs; आशु *adj.* Quick, आशुः *m.* A ſpecies of grain, from अश् Eat; सानुः *m.* The ſummit or ridge of a mountain, from षन् or सन् Offer, give; दारुः *m.* Wood, from दॄ Tear; जानुः The knee, from जन् Bring forth, produce; चारु *adj.* Pleaſant, agreeable, delightful, beautiful, pretty, from चर् Go, move, act, eat; चाटु *adj.* Eloquent, from चट् Split, divide; किंशारुः *m.* The delicate point of a grain of corn, from किं

and

and शॄ Injure; गोमायुः *m.* A jackal, from गो and मि Throw; जरायुः *m.* The womb, from इ Go, and जरा Old age; तालु *n.* The roof of the mouth or palate, from तल् Lay a foundation, found, eftablifh; राहुः *m.* The afcending node, or dragon's head, from रह Forfake, leave alone; वाहुः *m.* The arm, from वह Carry; पांशुः *m.* or पांसुः *m.* Duft, from पस् (इ) Deftroy; and कृकवाकुः *m.* Who fpeaks from the throat, viz. a cock, peacock, &c. from कृक The throat, and वच् Speak. All the foregoing are formed with उन् or उण्.

भरुः *m.* Who feeds or maintains, from भृ Feed, fupport, maintain; मरुः *m.* A country void of water, from मृ Die; शयुः *m.* Who fleeps, name of a fabulous ferpent, from शी Sleep; तरुः *m.* A tree, from तॄ Crofs over, pafs, traverfe; चरुः *m.* An offering of dreffed food, flefh, &c. from चर् Eat, go, &c. त्सरुः *m.* The hilt of a fword, &c. from त्सर् Go concealed; तनु *adj* Fine, fmall, thin, flender, and तनुः *f.* The body, from तनु Stretch, draw out into length; मयुः *m.* A fabulous monfter, with a human body and a horfe's head, from मि Throw; मद्गुः *m.* An aquatick bird of the ftork fpecies, from मस्ज् Dive; कटु *adj.* Pungent, and कटुः *m.* The name of a pungent or aftringent plant, from कट Be pungent; वटुः *m.* A *Brahmachārī*, or novice in divinity, from वट् Speak; शरुः *m.* Thunderbolt, dart, anger, from शॄ Injure; स्वरुः *m.* A thunderbolt, from स्वृ Sound; स्नेहुः *m.* A difeafe, or, according to fome, the moon, from स्निह् Be gentle, kind, affectionate; त्रपुः *m.* Tin, from त्रप् Be afhamed; वसुः *m.* Wealth, riches, treafure, the title of an order of mythological beings, of which there are eight; वसु *adj.* Rich, from वस् Remain, ftay, dwell, असुः *m.* Life, exiftence, from अस् Be, exift; हनुः *m.* The hollow of the cheek, from हन् Smite; क्लेदुः *m.* The moon, from क्लिद् Weep; वन्धुः *m.* A relation, kinfman, friend, from वन्ध् Bind; मनुः *m.* A wife

and

and learned man, the name of a reputed law-giver, from मन् Mind, know; बिन्दु A drop, a globule of water, or the like, a dot, or ſpot, a diſeaſe of the teeth, from बिद् Share, portion; सिन्धुः *m.* The river Indus, the country near the Indus, the ſea, सिन्धुः *f.* A river, from स्यन्द् Run, as water; इन्दुः *m.* The moon, from इद् (इ) Be glorious, magnificent, ſhine; or, according to ſome, from उन्द् Make wet; वहु *adj.* Much, many, from वह् Bear, carry,; इषुः *m.* An arrow, from इष् Go, or, according to ſome, ईष् Injure; कन्दुः *m.* Parched grain, from कद् (इ) Be in diſtreſs of body or mind; रज्जुः *m.* Rope, cord, from सृज् Let go, create; तर्कुः *m.* A ſpindle, from तर्क् 10. Make clear, or according to others, from कृत् Wind about; न्यंकुः *m.* A deer, from नि and अंच् Go; फल्गुः *m.* A certain river, and a particular tree, from फल् Bear fruit, proſper; पटु *adj.* Juſt, true, excellent, well, ſane, healthy; पटुः *m.* Cloth, from पट् Go; नाकुः *m.* The hill raiſed by the white ant, from नम् Bend, bow; मधुः *m.* Honey, and मधु *n.* Spring, from मन् Mind, know; जतुः *m.* Lac, from जन् Produce; वल्गु *adj.* Beautiful, engaging, वल्गु *n.* A ſpecies of blue cloth, from वल् Spread; शिशुः *m.* A child, from शश् Jump; ययुः *m.* A horſe to be ſacrificed, from यु Mix; बभ्रुः *m.* Fire, the name of a ſaint, a title of *Viſhnu* and of *Siva*; बभ्रु *adj.* from भृ Support; चक्रुः *m.* An agent, from कृ Do; पपुः *m.* A nouriſher, from पा Cheriſh, nouriſh; रिपुः *m.* An enemy, from रप् Speak; पृथु *adj.* Large, great, पृथुः *m.* Fire, an ancient king, from प्रथ् Magnify, celebrate; लघु *adj.* Light, not heavy, from लघ् Be dry; गुरु *adj.* Heavy, grave, and गुरुः *m.* A ſpiritual teacher, a grave man, from गॄ Make know, teach; or, according to ſome, गॄ Swallow; पुरुः *m.* The name of an ancient king, पुरु *adj.* Abundant, from पॄ Nouriſh, fill; भिदुः *m.* A thunder-bolt, from भिद् Divide, cleave;

विधुः

विधुः *m.* Camphor, the moon, a name of *Viſhnu*, from वध् Hunt, drive; गृधुः *m.* Greedineſs, from गृध् Be greedy, covet; धृष्णु *adj.* Daring, bold, active, from धृष् Dare, brave, preſume, be bold, active, &c. इषुः *m.* An arrow, from इष् Go; मृदु *adj.* Soft, gentle, mild, from मृद् Preſs, bruiſe, tread, or trample upon; कुरुः *m.* The name of an ancient king, and of a country, from कृ Do; or, according to ſome, कॄ Throw, ſcatter; उरु *adj.* Broad, ऊरुः *m.* The thigh, from ऋ Go; भृगुः *m.* A proper name, the planet Venus, from भ्रस्ज् Fry; रघुः *m.* An ancient king, from लघ् (इ) Leap, go; ऋजु *adj.* Straight, right, true, from अर्ज् Earn, or better, from ऋज् Be ſteadfaſt; पशुः *m.* A beaſt, from दृश् See; but rather from पश् Bind; आखुः *m.* A mouſe or rat, from खन् Dig, with आ prefixed; परशुः *m.* or पर्शुः *m.* A battle axe or hatchet, from पर A foe, and शॄ Injure; द्रु *m.* A tree, from द्रु Run, becauſe, ſay they, a tree runs upward; हरिद्रुः A certain tree, from हरि, and द्रुः A tree, from द्रु Run; मितद्रुः *m.* The ocean, from द्रु Run, and मित Meaſured; (according to ſome सितद्रु from सित White, and द्रु) शतद्रुः *m.* A certain river, from शत A hundred, and द्रु Run, viz. That runs in a hundred ſtreams; खरुः *m.* Deſire, anger, a horſe, a fool, from खन् Dig: शंकुः *m.* A peg, pin, ſtake, from शक् (इ) Fear; पीयुः *m.* Gold, the ſun, time, a crow, from पा Drink; नीलंगुः *m.* or नीलांगुः *m.* The name of a reptile, a jackal, from नि and अग् (इ) Go; लिगुः *m.* A fool; लिगु *n.* Mind, underſtanding, from लग् Stick; देवयुः *m.* A godly man, from देव and या Go, attain; मृगयुः *m.* A huntſman, ſportſman, from मृग A deer, या Go, attain; and मित्रयुः *m.* One acquainted with the ways of mankind, from मित्र A friend, and या Go, acquire. अपष्ठुः *m.* A child, time, अपष्ठु *adj.* Beautiful, agreeable, from ष्ठा Stand, with अप prefixed; दुष्ठु *adj.* Bad, wicked, from दुः and

 ष्ठा;

ष्ठा; सुष्ठु *adj.* Good, from सु and ष्ठा. *Obs.* There may be a few more words formed with उ.

840. उर. The following are formed with the affix उर. मन्दुरा *f.* A ſtable, bed clothes, from मद् (इ) Reſt, &c. मथुरा *f.* The name of a city, from मथ् Churn; वाशुरा *f.* Night, from वाश्; or, according to ſome, वासुरा *f.* A woman, a ſhe elephant, night, from वस् Dwell; चतुर *adj.* Clever, expert, ſkilful, from चत् Seek, aſk; चक्रुरः *m.* A wheel carriage, from चक् Whirl; अंकुरः *m.* अंकूरः *m.* A bud, ſhoot, germ, from अंक् Mark; विथुरः *m.* A thief, a wicked giant, from व्यथ् Suffer pain or trouble; मकुरः *m.* or मुकुरः *m.* A mirror, from मक् Adorn; दर्दुरः *m.* A cloud, a frog, from दॄ Tear; मद्गुरः *m.* A ſort of fiſh, from मद्; कर्वुरः *m.* Name of a giant; कर्वुर *adj.* White, from कर्व् Deſcribe, delineate, paint; वन्धुर or वन्धूर *adj.* Modeſt, humble, beautiful, from वन्ध् Bind; कुक्कुरः *m.* or कुकुरः *m.* A dog, from कुक् Take, receive; मसुरा or मसूरा *f.* A ſpecies of grain; श्वशुरः *m.* Husband's or wife's father, from अश् Collect, with शु prefixed; विधुर *adj.* Out of order, unwell; विधुरः *m.* Separation, from विध् Ordain; &c.

841. इष. A few nouns are formed with the affix इष; as महिषः *m.* A buffalo, महिषी *f*, A queen, from मह् Grow large; अविषः *m.* The ſea, from अव् Go, &c. आमिषः *m.* or षं *n.* Meat, fleſh, from अम् Go, ſerve, found; नविषः *m.* or नाविषः *m.* Heaven, ſky, नविषी *f.* or नाविषी *f.* A river, a celeſtial nymph, a certain country, from नव् (Not in the liſts of roots); अव्यथिषः *m.* Water, the ſun, from व्यथ् Suffer pain, with the privative अ prefixed; and अव्यथिषी *f.* The earth, night.

842. विष affixed to किल् Play, forms किल्विषं *n.* Sin, evil. *Obs.* Some derive this word from कृ Do.

843. इर.

843. इर. With this affix are formed the following words: तिमिरं *n.* Darkneſs, a diſorder of the eyes, from तिम् Be damp, wet, ſteam; इषिर *m.* Fire, from इष् Want; मदिरा *f.* Wine, ardent ſpirits, from मद् Be merry, mad; मुदिरः *m.* A cloud, मुदिर *adj.* Laſcivious, amorous, from मुद् Rejoice; खिदिरः *m.* The moon, from खिद् Grieve; छिदिरः *m.* A ſword, from छिद् Cleave; भिदिरं *n.* A thunderbolt, from भिद् Divide, ſplit; मन्दिरं *n.* A houſe, temple, from मद् (इ) Reſt, &c. चन्दिरः *m.* The moon, an elephant, from चद् (इं) Rejoice, ſhine; मिहिरः *m.* The ſun, from मिह् Make water; मुहिरः *m.* Deſire, a fool, from मुह् Be deprived of ſenſe; मुचिरः *m.* A liberal man, from मुच् Free, releaſe; रुचिर *adj.* Beautiful, pleaſing, from रुच् Pleaſe; रुधिरं *n.* Blood, रुधिरः *m.* The planet Venus, from रुध् Confine; बधिर *adj.* Deaf, from बध् Bind; शुषिरं *n.* A hole, from शुष् Dry; आशिरः *m.* Fire, a giant, from अश् Devour; अजिरं *n.* A court, or yard, from अज् Go; शिशिरं The dewy ſeaſon, cold, dew, शिशिर *adj.* Cold, from शश् Jump, leap; स्थिर *adj.* Fixed, ſteadfaſt, ſteady, firm, conſtant, from स्था Stand; स्फिर *adj.* Abundant, from स्फाय् Abound, increaſe; स्थविर *adj.* Old, aged, from स्था Stand; खदिरः *m.* The *Khadira Mimosa*, which yields the Terra Japonica, from खद् Injure; शिविरः *m.* A tent, from शी Sleep, reſt, repoſe, &c.

844. इल् is an affix with which the following, and perhaps a few other nouns are formed: सलिलं *n.* Water, from सल् Go; अनिलः *m.* Air, from अन् Breathe; महिला *f.* or महेला *f.* A woman, from मह् Grow large; भडिलः *m.* A hero, a ſervant, from भड् Proſper, be happy, &c. भंडिलः *m.* A meſſenger, भंडिल *adj.* Happy, from भड् (इ) Be happy; शंडिलः *m.* Name of an ancient ſage, from शड् (इ) Be diſordered, collect; पिंडिलः *m.* An aſtrologer, from पिड् (इ) Collect; तुंडिलः

तुंडिलः *m.* Who has a large mouth, from तुड् (इ) Tear; तुंन्दिलः *m.* Large bellied, from तुद्; कोकिलः *m.* A nightingale, from कुक् Take; भविलः *m.* A poet, from भू Be; कुटिल *adj.* Crooked, from कुट् Be crooked; कपिलः *m.* The name of an ancient ſage, and of *Kriſhna*, a dog; कपिला *f.* A ſpecies of cow; कपिल *adj.* Black and red, brown, from कम् Deſire; गुपिलः *m.* Name of a king, from गुप् Hide, preſerve; गुहिलं *n.* A foreſt, from गुह् Conceal; मिथिला *f.* Name of a city, from मथ् Churn; पथिलः *m.* A road, from पथ् Go; &c.

845. एर. The following words are formed with the affix एरः पतेरः A bird, from पत् Go, fly; कठेरः *m.* Who lives with difficulty, from कठ् (इ) Be anxious; कुठेरः *m.* A kind of fruit, from कुठ् (इ) Be lame, idle, &c. गडेरः *m.* A cloud, from गड् Check; गुडेरः *m.* Something made of coarſe ſugar, from गुड् (इ) Preſerve; दशेरः *m.* What kills, from दश् (इ) Bite; कुबेरः *m.* The god of riches, the name of a tree, from कुब् (इ) Hide, cover, conceal; शतेरः *m.* An enemy, from शद् Fall; मूलेरः *m.* The hair matted and twiſted together, ſo as to form a ſort of turband, from मूल् Root; गुधेरः *m.* Who hides, from गुध् Wrap about; गुहेरः *m.* An iron hammer, from गुह् Hide; मुहेरः *m.* A fool, from मुह् Loſe ſenſe; कवेरः *m.* A dove or pigeon, from कु Coo; &c.

846. ओर forms the following words: कठोर *adj.* Hard, difficult, ſevere, from कठ् (इ) Be anxious, prick; चकोरः *m.* Name of a bird, from चक् Strike again, flaſh; किशोरः *m.* A colt, from शॄ Injure, with किं prefixed; सहोरः *m.* A good man, from सह् Bear, be patient, &c.

847. उर forms मयूरः *m.* A peacock, from मी Injure, kill; सिंदूरः *m.* सिंदूरः Name of a tree, सिंदूरं *n.* Red lead, from स्यंद् Run, flow; &c.

848. ओल forms कपोलः *m.* The temple, cheek, from कप् (इ) Tremble.

845. तु

849. तु forms many words, of which are सेतुः *m.* A bridge, from सि Bind; तन्तुः *m.* Thread, from तन् Draw out into length, गन्तुः *m.* A traveller, from गम् Go, मस्तुः *m.* Whey, from मस् Meafure; शक्तुः *m.* or सक्तुः *m.* Flour, meal, from शक् Able, or षच् Serve; ओतुः *m.* A cat, from अव् Kill. In the fame vague way are derived धातुः *m.* The ore of metal, and a verbal root; क्रोष्टुः *m.* A jackal; पीतुः *m.* Fire, fun; ऋतुः *m.* A feafon, कन्तुः *m.* The god of defire; मन्तुः *m.* Sin, crime, जन्तुः *m.* An animal; गातुः *m.* A nightingale, a fongfter; भातुः *m.* The fun; यातुः *m.* A traveller, a meffenger, time; हेतुः *m.* Caufe, motive, reafon; केतुः *m.* The defcending node, or dragon's tail, and a flag; अप्तुः *m.* The body; वस्तु *n.* Thing; वास्तुः *m.* The fite of a houfe; क्रतुः *m.* A facrifice; एधतुः *m.* Fire, a man; वहतुः *m.* A draft ox; जीवतुः or जीवातुः *m.* A maintenance or livelihood; &c.

850. ऊ forms a few words, fuch as कर्षूः *m.* A fire made with dry cow dung made into cakes, from कृष् Draw, plough; चमूः *f.* An army, from चम् Eat; तनूः *f.* The body, from तन् Stretch out. So धनूः A Bow; सजूः A merchant; खर्जूः The itch; मर्जूः Who cleanfes, a wafherman; वधूः *f.* A wife, a fon's wife, a woman; कक्रू An itching diforder; पादूः A fhoe, from पद् Go; आडूः A raft; अलाबूः *f.* A fpecies of gourd; तर्दूः A wooden fpoon; दद्रूः A ring worm; नृतूः A dancer, शृधूः The anus, from शृध् Break wind; रनूः A celeftial river, a true fpeaker; अन्दूः A fetter, a certain ornament; जंबूः or जंबुः *m.* A certain tree or its fruit; and a few others.

851. उत् forms nouns with मृ Die, and गृ Swallow; as मरुत् The wind, the north-weft wind; गरुत् or गरुत्मान् The bird of *Vifhnu*; गर्मुत् Gold, and a fpecies of grafs.

852. उल

852. उल forms हर्षुलः *m.* A deer, and हर्षुल *adj.* Handſome, lovely, from हृष् Be glad; चटुल *adj.* Beautiful.

853. इन् forms nouns with हृ Take, सृ Spread, go, रुह् Grow, and यूष् Kill; as हरित् Green; सरित् A river; रोहित् *f.* The name of a deer, of a fiſh, and of a creeping plant; योषित् *f.* A woman, a female. So तडित् Lightning, from तड् Beat.

854. ढ affixed to शम् Quiet, makes शंढः *m.* A hermaphrodite.

855. अठ affixed to कम् Deſire, makes कमठः *m.* A tortoiſe; and the ſame ſubjoined to रम् makes रामठं *n.* Aſafoetida.

856. ख ſubjoined to शम् Quiet, forms शंखः *m.* The trumpet ſhell.

857. ठ affixed to कण् Go, makes कंठः *m.* The throat.

858. अल forms many nouns, ſuch as the following: शकलं *n.* A piece, from शक् Able; शमल Ordure, from शम् Quiet; वहल *adj.* Much, many; वृषलः *m.* A man of the *Sudra*, or fourth tribe; देवलः *m.* A hired prieſt, from दिव् Play; सरलः *m.* A fir tree, from सृ Go; पललं *n.* Fleſh, from पल् Go, preſerve; तरलः The centre jewel in a necklace, agitation; कंवलं *n.* A blanket, from कम् Deſire, मुसलं *n.* A ſort of peſtle for beating off the huſk of rice, ſometimes written मुषलं, from मुस् Beat in pieces, or मुष् Steal; लांगलं *n.* A plough, from लग् (इ) Go, &c. म् put before अल, as in कुट्मलः or कुड्मलः *m.* Part of a flower, a place in hell, from कुट् or कुड्; कश्मलं *n.* Stupor, loſs of ſenſe, from कश् Injure; and कोमल *adj.* Tender, delicate, fine, from कु or कू Make a noiſe. There are many more in अल, ſuch as केवल *adj.* Sole, only, alone, कमलं *n.* The lotus; कमला *f.* The conſort of *Viſhnu*, viz. *Lakſhmī*, चपल *adj.* Fickle, uncertain, unſteady; कुशल *adj.* Clever, expert, capable, कुशलं *n.* Welfare, happineſs; मंगल *adj.* Happy, proſperous,

profperous, मंगलः *m.* The planet Mars, मंगलं *n.* Welfare, profperity, happinefs; छगलः *m.* or छागलः *m.* A goat; पललं *n.* Flefh; मण्डलं A circle, a country, मण्डलः *m.* A dog; कुण्डलं *n.* An ear-ring; छलं *n.* Deceit, and a few others.

859. ड forms nouns after roots ending in a nafal; as दंडः *m.* Stick, ftaff, rod, inftrument of punifhment; punifhment, &c. from दम् Tame; खण्डः *m.* A piece, fragment, a preparation of fugar, from खन् Dig, break; शण्डः *m.* A hermaphrodite, from शम् Quiet; चण्ड *adj.* Wrathful, very paffionate, चण्डी *f.* A title of *Durgā*, the confort of *Siva*, *Sivā*, from चन् Injure; अंडः *m.* An egg, from अम् Be crude, or अन् Breathe, &c. &c.

860. आल; as चंडालः *m.* or चांडालः *m.* The name of a low tribe; स्थालं *n.* A difh, from स्था Stand; पियालः *m.* The name of a tree, from पी Drink; कुलालः *m.* A potter, from कुल् Collect; पलाल *n.* A ftalk, ftraw, from पल् Preferve, &c. So मृणालं *n.* The ftalk of the lotus; पातालं *n.* Hell, the infernal regions, बिडालः *m.* A cat; सृगालः *m.* A jackal, &c. &c.

861. अंग forms तरंगः *m.* A wave, from तॄ Crofs over; मृदंगः *m.* A fort of drum; &c.

862. ग forms गंगा *f.* The river Ganges, from गम् Go; शृंगं *n.* A horn, from शॄ Injure, खड्गः A fword, from खड् Divide; पूगः *m.* The *araca* tree, from पू Purify, छागः *m.* A goat, from छो Cut, reap; &c.

863. अंड forms करंडः *m.* Honey-comb, from कॄ Do, सरंडः *m.* A bird, from सृ Go; भरंडः *m.* A mafter, from भृ Support; वरंडः *m.* A diforder of the face, from वृ.

864. अद् forms शरद्, or शरत्, The dewy feafon, autumn, from शॄ Decay, दरद्, or दरत् *f.* A mountain, fear, from दॄ Tear; दृषत् *f.* A ftone,